

MISSALE ROMANUM,
OR THE
DEPTH and MYSTERY
OF
Roman Mass.

Laid open and Explained,
For the use of both
Reformed and Un-reformed
CHRISTIANS.

By DAN. BREVINT. D.D.

Hos. 8. 11.

*Because Ephraim hath made many altars to sin,
altars shall be unto him to sin.*

Printed at the THEATER
in OXFORD. 1672.

MUSEUM ROMANUM
OF THE
DEPTH and MYSTERY
OF
Roman Manners.

Illustrated by
J. G. Smith
Revised and re-illustrated
CHRISTIAN



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in OXFORD.

The Preface.

THe bold practice of Papists at this day, who not only boast and own their profession, but by all false ways of lying and misrepresentation, labour to pervert others to it; renders it fit, that all the world should be made to know, both what Popery is, and what entertainment it deserves. As ignorant people, who know little or nothing of Rome, but from a Pamphlet or Gazer, incidentally mentioning his Holyness, sacred Colledg, and holy Conclave, may be induced to fancy it to be no less then a heavenly Jerusalem; so they also whose eares are continually filled with the ancient and Venerable Expressions of Catholick Faith, holy Fathers, General Councils, perpetual Succession, St. Peters Chair, ingeminated at all times by the Romanists, may by the very sound of such words, be somewhat disposed towards an advantageous Conceit of the Romish Religion it selfe. Continually objects, we know,

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know, whether by bearing or seeing, will leave in the fancy or mind of men some kind of impression: and if the Ephesians cry up day and night the Greatness of their Diana, 'tis hard if the Neighbours be not tempted to think in good earnest, that this Idoll is a Goddess. Therefore I have here endeavoured to say as much concerning Masse, as may with Gods blessing prevent this dangerous Incantment, and secure honest Christians, from being cheated with false wares upon the account of a fair glosse or outside. The most succesful Policy, that commonly Papists make use of for catching others, is to keep themselves within generall terms and Commendations of the Catholick Church: and after they have heaped up what they can say of the Infallibility and Faith of St. Peter, they confidently adorne their own Church and Prelacy with all these Titles of honour. Thus a stupid Ass may seem to be regardable under the skin of a Lion, and the Calves of Jeroboam might thus have charm'd the ten Tribes with the Promises and Priviledges

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ledges of Israel. Here therefore my purpose is, to pull them out of these plausible Generalities, wherewith they involve themselves to intangle others: and bring down Jeroboam streight to Bethel, there to shew him, that neither his Calves nor his Preists have any share with the true Israel of God. To avoid general Wranglings, where Imposture is more specious, and Conviction more difficult, I will not dispute the truth of what they contend for, viz. that the Catholick Church cannot erre, or that they are the Catholick Church. But let them come to any considerable Particulars: as for Example; let their dayly worship be one; I wish for no better Evidence, wherewith to demonstrate, that that Church which I doe find in such a dangerous error, is neither an Infalible Church, nor any sound member of the Catholick. This way of proceeding may both keepe common Christians upon a Ground which they shall understand far better, then universall Abstractions; and conclude wranglers

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glers to such a compasse, as cannot afford them those shifts, that a generall theme is subject to. For let them exalt as high as ever they can the Virgins of Israel and Juda, I am sure the woman, whom I find committing lewdness under a green tree, is none of them: and let all good Christians amplify, and not restrain (which latter will prove a thankless office) the favours of Christ to his Church, and the Influence of that Spirit that is to lead her into all truth; What is all this to Rome, who hath run her-self out into a greater number of pernicious Errours, then She can find in the whole Creed fundamentall Articles of saving Faith? To make this good, I begin with Masse Sacrifice, which is none of those Blemishes that sometimes are seen in good Faces, nor of those private Ulcers that can indanger but one member; but like the Plague in that Churches Heart, and in the most essentiall part of her worship, that doth pester the whole Body, and destroy the main end of Christian religion. In the opening of
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this Disease, I have used all sincerity, and as much moderation besides, as the matter in hand was capable of. Onely I am forced sometimes to call lying with another mans wife, Adultery; the Adoring vile Creatures, Idol-worship; and invading the Sacred Offices, Sacriledg; and if Roman Catholicks think these expressions to be uncivil, and after their ordinary wisdom, in stead of answering just Accusations, complaine that I reproach them; I must answer some-what like Elijah in the like case, that they are the onely men who have reproach'd themselves: for I onely say, that which they doe, and I have taken especiall care to throw nothing upon their Face, but what I find in their Bosome. I hope this honest Dealing will appear to any one who will take notice, that I say nothing materiall to their prejudice, but I produce for it some one or other of their best Authors, and among them sometimes some of their Saints. If now and then I forbear it, 'tis in such known matters, that no man that hath any skill in these things, can doubt

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doubt of my sincerity. And if sometimes also I pass by what I know they will answer; it is because I do expect they should make their Answers themselves, and give me some opportunity of enlarging what I have to say farther, without interrupting my Discourse with unseasonable Digressions. In the meane while, my best wishes and Endeavours are, that truth may be fully known on all sides; and I would think it no lesse sin to make Papists worse then they are, then to make Widows more destitute, or poor naked people Poorer. It is true, I publish in this Book severall things, which they doe not Preach, and which perhaps many of their most Zealous Disciples never heard of: but I say not one word but what they publickly teach in their Schools. If they do not preach it also in their Churches, or there deliver it in such a scholastical stile, as cannot be well understood but by themselves; it is out of a great care they have, least their People be offended with knowing too much of their Mysteries. I hope wee may be allowed

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to take the same care, that our own be not seduced, because they know too little of them. But however to leave it to their best discretion, how far they will be concern'd to make their People either knowing, or ignorant; what here I now publish, is nothing less then the fundamentall (though hidden) part of what they preach. Roman Masse, worship, and service cannot subsist, unless it be propped up with these and more Absurdities; nor can any considerable stones of their Altars stand together, without being made fast with such Dirt. Therefore I make it my business, (as I think in conscience it is my Duty, especially at this time) to vent what others smother and keepe close; and to bring forth out of their Altars, up to their Gates, and into our streets such dismal Pieces of their Catholick worship, as whosoever views them well, shall have, I hope, no great temptation to look over-friendly towards Rome. In order to this end, I have taken speciall care to use no Arguments, but such, as all sorts
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of men can understand, and to lay aside all weapons (how good and strong soever) that cannot be well handled without some Philosophy and Scholarship: my present intention being onely to instruct all common Christians, and to lead them in a plain way, where afterwards they may see enough to leade themselves. When the Patrons of Masse worship shall run for more safety among the Thorns, and into that intricate Labyrinth of scholasticall Distinctions, and Terms of art, where any foolish Heresie, as well as Masse, may find shelter; it will be soon enough to follow them thither, and to rescue thence Sense, Scripture, and common Principles of Reason, which their new Divinity seeks to smother and abuse: And God in his good time will send both his Light and his Truth, to confound these works of Darknes. Amen.

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CHAP. I.

Concerning the Exaltation, and Decay of the Church of Rome.

THE World cannot afford a sadder instance of what our Saviour Christ lamented once about *Capernaum*, *Matth. 11. 23.* then what impartial Christians see accomplisht in the spiritual condition of *Rome*. This Church, reputed to have had her Foundation laid by the hands of two great *Apostles*, *S. Peter*, & *S. Paul*; and immediately after them, raised yet higher by the Pastoral care, and cemented with the Blood of about thirty *Martyrs*, who all were Bishops there; upon this account, She, since her very beginning has ever appeared most eminent and venerable among Apostolicall Plantations. Beyond this, the City wherein She dwelt, was both the *Head* of most Nations, and the most ordinary *Rendez vous* of Mankind; which circumstance added also many Cubits to her Stature, among, and (I may say) above all other *Patriarchicall Churches*. For either by a civil Congruency, or by other considerations of Prudence, this Practise was held in the Church, even before General Councils, as it appears by the *Nicene* ² *Canons*, that *Episcopal Dignities*, which otherwise as to their *character* were all equal, should as to their *exteriour Order* and Dependency, take

* *Council. Nicen. Can. 6. 7.*

some *Preeminence* from the Secular Dignity, and Jurisdiction of their Cities. And this is the very reason wherefore *Antioch*, and *Alexandria*, great Head Cities then in the World, raised presently their own *Bishops* to the Dignity of *Patriarchs*: and the second General ^b Council, which was confirmed by the two ^c others that followed next, allowed the Bishop of *Byzantium*, which before was but low, to take place before all, next to the Bishop of *Rome*, as soon as *Byzantium* was grown to be *Constantinople*, and made the Seat of the *Easterne Empire*. Thus the ancient Roman Church, being then a City built upon seven Mountaines, that did overtop the whole World, and as it were a *Light* burning upon seven high and conspicuous *Candlesticks*, became very remarkable, and was deservedly lookt upon as the *Principal Church* of the World.

This Luster and *Principality* received afterwards very great improvement, from the Conversion of the Emperours: Who being then most zealous in propagating Religion throughout all the parts of their Empire; and taking, as it was fit they should, the Bishops for their Directours, when either Churches were to be built up; or Heathenish Temples to be pulled down; or General Councils to be assembled: or in a word any thing done, that might advance Christian piety; it could not be otherwise, but great notice should be taken of, and from all parts addressees made to those worthy *Prelats*, whom then the Emperours had not onely in their *Court*, but even as it were in their *Bosome*.

Next to the Emperours favour, that which much advanced, and most justly raised the *Credits* of the

^b *Council. Constant. 1. Can. 3.* ^c *Council. Eph. Can. 27.*

Roman, and other Bishops in the West, was their Soundnesse in the Faith, during those dayes, that most Churches in the East were either infested with the Heresie of the *Arians*, or persecuted by their rage. For then all the Latin Bishops enjoying the happinesse to live under such Masters, as both continued Orthodox, and commonly had some influence upon the Eastern Emperours, who did not so: and these worthy Bishops of *Rome*, being then sometimes as zealous to move their Emperours to help and countenance the sound Doctrine, as either the Emperours or Bishops of the contrary side were busy to adulterate or destroy it: If in any part of the World, any good Church, or good Bishop were in distresse, the Roman Church did most commonly heare of it; being then the most comfortable Sanctuary that sincere Professors could run unto; when they were either turn'd out of their Churches, or banish'd out of their Countrys.

Thus her Bishops, during well neer five hundred years after the time of the Apostles, proved (at least many of them) the stoutest Champions of the Faith; if not to maintain it by their writings (for they never were celebrated for much learning) yet to seale it often with their blood against persecuring Pagans: or else to help and protect it with their credit against *Donatists*, *Arians*, and other like false Christians.

Lastly, what compleated the honour and Authority deser'd to the *Roman* and *Western* Bishops on these accounts, was the unhappy Jarres and Variances, which, during these *Arian* persecutions, the very *Orthodox*, whether Bishops, or Believers, were apt to have among themselves. For as the *Arian*

Faction did not blaspheme every where in the same degree, but some kept close to the expressions and Reservednesse of *Arius*, some went farther, and some followed him but halfe way: So the *Orthodox* Party likewise, though they had but one heart and one Faith, as to the main *Fundamentals*; yet they had not all one Mouth, either to defend, or expresse it: but herein every one did take the liberty to follow, whether his own judgement in the Method of asserting the true Doctrine, or his Prudence in preserving, whensoever it could be done, the peace and union of his Flock. Till at last this kind of varlety bred such mistrust and Jealousy among the very best of them sometimes, as it appears^d by *S. Basil*, that they suspected one another, and oftentimes thought themselves sure of nothing besides the *Nicene Confession*, unless they had it from *Rome*, or *Italy*, the parts where these Points had not bin disputed, nor the Bishops ever tempted either to wrong, or disguise the truth. It was in those dayes, that even *S. Jerom*, who in his retirements in *Syria* used to be Tutor to the Bishop of *Rome* in many points of Divinity, professes he would believe nothing in this, no not so much as to admit the word *Hypostasis*, that is *Person*, or *Subsistence* (now common in the *Latin Church*) unless that Bishop would assure him he might do it. And upon this same consideration, whensoever *Valentinian*, *Gratian*, *Theodosius*, & such other Emperours, famous for their Faith and Piety, would bring their subjects in the *East* to their own Communion, they alledg'd most commonly as a

^d *Apud Greg. Naz. Ep. 20. p. 789. tom. 1. Edit. Paris. • S. Hieronym. 1. 2. Ep. 57. ad Damasum,*

prevailing inducement, that such was the Faith of *Damasus*, or *Ambrosius*, &c. Bishops then at *Rome*, and *Millan*.

But as the highest Floods are followed by lowest Ebbs, it is sad to observe, what visible decay the Church of *Rome* fell soon into, from this great Exaltation. The first step which she made downwards, may very well be conceived to be, her vain delight to look down on all below her self, which often makes their heads giddy who stand in very high places.

One of the most holy, as well as judicious Bishops of his Age, I mean *S. Cyprian*,^f observ'd some shrew'd beginnings of that haughty spirit, even when Pagan persecution should in all likelyhood have kept it low. As soon as better times, and the favour of the Emperours had made it warm, presently appear'd with greater evidence the Occidental arrogancy, which *S. Basil*^g takes notice of, and the secular pride and pomp, which *S. Augustin*^h and a whole Council taxes in the *Roman* Prelates, when yet they were very good Men; which are infallible proofs, both of this unhappy declination, and of the great difficulty to be both great and humble at once.

When this passion first began to flame, it prevail'd upon three of these Bishops, *Sozimus*, *Boniface*, and *Celestin*, otherwise deserving men, so far, as to set them uponⁱ invading the common right and Liberties of the best Churches in the world (for such were in those dayes the *African*) either by a most shameful forgery, or, which is

^f *S. Cyprian, Epist. l. 2. Ep. 1. ad Stephanum. Idem t. 2. Ep. ad Quir.*
^g *S. Basil. ad Euseb. Samos. Ep. 10.* ^h *Concil. Afric. sub Bonifac. Epist. ad Bonif. Et Ep. ad Celestin.* ⁱ *Ibid.*

least probable, with a most stupid ignorance : and transported Pope Gregory the Great so much besides himself, that the desire of making himself yet greater by the favour of an Emperour, tempted him to applaud the bloody * *Phocas*. (that inhumane monster, who first kill'd the five sons of *Mauritius* one after another, in the presence of their own father; & after he had stabb'd to the heart that good Prince, his Lord and Sovereign, with this most tragical spectacle, really murder'd him at last, and embrued his hands in his blood) Him I say P. Gregory flattered in a solemn Letter, inviting [†] Heaven and Earth to rejoyce at his Promotion and singular clemency, who was guilty of those abominable Butcheries.

This S. Gregory the Great, as they call him, was a great Saint, if you take the paines to compare him with those many Drowes of Beares and Tygers, who have succeeded him. For if you search out the times past, and run over all Successions, either of Consuls from *Brutus*, or of Emperours from *Cesar*, or of Sultans from *Mahomed*; the best Historian shall be very hard put to seek, before he find among them all, as long a list of abominable Livers, as this Roman Sea, from this Gregory, can afford. Sometimes whole setts of Popes, as their owne [‡] Authors doe confesse, were advanced to that Dignity by known whores. Sometimes being Magicians, they advanced themselves to it by their own [§] Art; and oftner by murder, ^{||} & poyson. Cardinal Bembo [¶] sayes, that Gre-

gori

* *Baron. ad An. Chr. 602. n. 19.* † *S. Greg. Registr. l. 11. Ep. 38.* ‡ *Luitprand. l. 2. c. 13.* *Baron. ad An. 908.* § *Pascie. tempor. de Serg. fol. 71.* ¶ *Card. Bembo. in vita Hildebrand. ° Idem.*

gory the VII. who first notoriously raised Popes above Kings, had an honest friend *Brasidas*, who to make him room somewhat sooner, dispatcht this way many of his Predecessours. And to this purpose an honest Bishop used to say with a sad allusion to *Hebr. c. 9. 7.* that their High-Priests did not often enter into their Sanctuary without blood, even of their own Brothers. Hell it self cannot suggest any kind of either crime, or uncleanness, adultery, incest, and sodomy, which you may not find in some Pope. And these Villains, or, as they themselves call some of them, *Incarnate-Devils*, thronging by twenties and thirties, one upon another: and sometimes two or three together, doe make up that succession, that now a dayes the Church of Rome so much stands upon.

It is no wonder, if these Men, having so notoriously put away all good Conscience, have also made fearfull shipwracks concerning Faith. Not to speake of those Popes, who, either out of *Infirmity*, as *Marcellin*, & *Liberius*: or out of Ignorance, and ill persuasions, as *Zepherinus*, *Felix*, *Anastasius*, *Honorius*, *John XX.* *John XXIII.* &c. sided with Hereticks: and to mention only some of those Doctrines, that have a general influence to poyson that whole Body; who knows not, that by degrees the Blessed Virgin hath been made the ordinary object of Roman Adoration; That Christ himself is by special Masses sacrificed to the honour of this Goddess: and that by solemn *Psalters*, *Bibles*, and *Rosaries*, the highest straines of Prayer and Piety, that *David*

¹ Joh. Sarisb. Polycrat. ² Concil. Const. sess. 11. ³ Genbr. ad An. 901. p. 553. ⁴ Miss. Paris. Missa de B. Mar. p. 18. ⁵ Psalter. S. Bonav. ⁶ Biblia Mariae. Where most part of the things contained in the holy Bible is applied to the Virgin Mary.

and other Saints, in their several times, were able to worship God Almighty with, are largely bestow'd on her?

On the other side, who knows not also how by a fearfull fall from that Seat of Glory, where some Missals will have her^a to command our very Saviour; their Legends bring her down sometimes to such services, as no woman of ordinary honesty would undertake? As for example, for 15. whole years together to take at Church both the forme and the Office of an incontinent Nunne, least it should appear all the while, that she was out of the Convent, rambling up and downe in Bawdy houses: and to^a appear before Judges in behalf of a Lady, who in the absense of her Husband, had enticed her own sonne, and murdered the child, whom she had by that incest. Here Catholicks have exceeded Turks, and Pagans: these never raised a creature so high, nor those ever depressed the Blessed Virgin so low.

The Christian world hath no *Church* of any denomination or Communion but the *Roman*, that ever sought for salvation by trivial methods of meer humane invention, that neither any Apostles ever taught, nor any *Fathers* of the ancient Church ever heard of. For instance a vast^a Treasure is pretended to be left in that Church, and continually supplied and filled up with new satisfactions of their *Saints*; which our Saviour did not think of in that Parable of his, where he makes *Virgins* so incredibly foolish, as not to know where to get oyl. A soveraign power^b is said to be in the Pope,

^a *Miss. Paris. ut sup. & Magn. Specul. Titul. B. Mar. Exempl. 19.*
^b *Magn. Specul. Tit. Conf. Exemp. 7. & Clement. 6. Extra Unigenit. de Penitent. & remiss. & Ibidem.*

which

which *Paul* and *Peter* never had, of distributing out of this large profusion of *Indulgences* and *Pardons*, even sometimes for thousands of years. *Requies*, * great and ^d small *Offices* are made and publish'd; for the recommending whereof to the special devotion of Christian people, many instances are produced to demonstrate, that the most desperate sinners cannot die without * Confession (although hangmen ^f cut off their heads, or fishes ^e eat up their whole bodies) if upon certain dayes they will read these Books, or procure them to be read by others. Devotions and Fastings upon Saturdays are injoynd to the honour of the *Virgin Mary*, who upon this very account takes, as they say, sometimes ^b Robbers, sometimes ⁱ lewd women, sometimes worse ^k criminals into her protection. *Scapularies* ^l and other such instruments are recommended, whereby any man or woman may draw towards him, or her self, the Benefit of all the prayers and satisfactions and penances, that whole fraternities of *Mount-Carmel*, or *S. Dominick*, or *S. Francis*, have ever since their foundation sweated for. And to make all good, there are many Bulls, especially that which is call'd the ^m Sabbathine, confirm'd authentically by diverse Popes. Thus numbers of people, that have all imaginable reason to fear Hell, and can hope no pardon from heaven, as long as they live as they do, are easily tempted to go to Rome, which now, more then in her first original,

* *Clavis magni Theaur.* B. Alanus. * *Al. Gazens de Offe.* B. M. * *R. P. Seraphin. Bazius Hort. Exemp. titul. de B. V. Ex.* 29. * *Tho. Cantuar. de Apib.* l. 2. c. 29. *Cesarium Mirac. Et Hist. Mirab.* l. 7. c. 59. * *Alexis de Salo Meth. Adm. c. 7.* fol. 151. *Id. Mir.* 68. * *B. Alanus* 1. p. c. 19. *Clavis, Sec.* 21. *Id.* 22. * *Alexis de Salo ex Scald Celi Privileg.* 3. * *Id Privileg.* 5. fol. 33. * *Chronic. B. Genitr.* p. 72. *Aurea Corona Dominic. Sexages.* * *Bulla Sabbathine Johannis XXI.*

is become an *Asylum* to all villany.

The very light of common honesty, which all the original corruption of Nature hath not as yet bin able to put out, and which Pagans and Turks cannot forbear to reverence, is not safe, at this very day, among many Doctors of that Apostolick and infallible Sea. Not to speak of those bloody *Bulls*, that undertake to dethrone Kings, and to give leave to their Subjects to be forsworne: nor of those infamous licences, whereby a *Masse*. Priest was allowed to keep, besides one Concubine at home, *Tres Putanas*, that is, among his other spiritual preferments three or four whores, who pay him a weekly tribute of what they can get * by their trade. The rules of *Christian* Holiness, that goes next to the *Angelical*, are of late times brought down so low beneath the heathenish honesty, that great and eminent Directors, such as the Reverend Fathers, *Escobar*, *Banny*, *Lessius*, &c. can comfort tender consciences with a new Art, which they have found, of justifying almost any sin; either by *directing intentions*; or by vertue of what they call *Probable opinion*: or by some other good Method of teaching men, how it is lawfull, for example, for good *Children*, to be glad that their father is departed: for careful *servants*, to pay themselves such wages, as they think they may well deserve, out of their *Masters* purse, without his knowledge, or consent: for Gentlemen to destroy one another upon such either affronts or injuries, as may be esteemed worth five shillings: for young men or women, upon lawfull occasions, to venture themselves

* *Cornel. Agrippa de vanit. Scient. c. de Lenon. Sic enim Prov. Eccl.*

into such places, where they can probably foresee, they shall be insnared to sin, &c. And though these Confessours meet in their Church sometimes with refractory consciences, which cannot admit of such Doctrines, these plump Casuists have the best seat and countenance in the Synagogue, when their opposers are kept for the most part under a cloud.

Now since these Guides dare be such knaves in a plain way, where all honest persons may see well enough to guide themselves: what can it be thought they may not dare, about high Points and Mysteries, which none but learned men can understand? And thus it happens unluckily, that that which concerns the Sacrifice & *Sacrament* of Christs Body, as it is both the most holy and proper center of as well invisible, as visible Christian worship, is now a dayes the most grossely and visibly abused. And if God give me life and health, I can most clearly demonstrate, that the Roman Clergy hath made choise of the most sacred place of the Church, there to set up the most pernicious abuse, which they call *Masse*.

CHAP.

CHAP. II.

*Concerning the word Masse, and its
ancient signification.*

MASSE or MISSA is a word almost as old, as the corruption of the Latin tongue, whence it comes; but much older then the corruption in the Latin Church in that part of Service, which it was used to signifie.

There are more then a thousand years past, since that *Missa*, or *Masse*, signified generally the whole *Publick Service* of the Church: and more especially that part of the morning service, which after the reading of holy Scriptures, and Sermon, and some Prayers, doth proceed to the celebrating of that most holy sacrament, which wee doe call *Holy Communion*. And it came to be called *Missa*, that is *Dismission*, * or *sending away*, because * no man was suffered to stand and remaine in the Church, that either could not, or would not receive the holy Sacrament; and therefore such persons, of what condition soever, as had a mind onely to see and hear what was then said and done, were all without any exception *dismissed*, and, if need were, turned out, after one of the *Deacons*, or *Exorcists*, had cryed with a lowd voice, ^b *Si quis non communicat, det locum*; that is, Whosoever will not receive, let him go forth. Ancient Latin Bishops,

* *Alcuin. de Div. Off. de Celebr. Miss. ex Isidor.* † *Exposit. Ordinis Rom.* 4. 2. ‡ *Greg. 4. 2. Dial. c. 23.*

before the rust of times had spoiled all, peremptorily enjoyned it so. *After Consecration*, sayes Pope ^c Calixtus, *let every one receive, who will not be turned out of doores.* The Primitive Greek Church was not in this point less severe, wherefore S. Chrysostome preacht in a publick assembly, ^d *That whosoever doth not receive the holy Mysterys, and stands there to hear and behold, is an impudent and rash fellow; and like that unworthy guest in the Gospel, Matth. 22. whom our Saviour commanded to be bound hand and foot, and turned out: not because he sate at table, sayes he, but because, before any sitting, he had been so bold as to come in.*

To this very purpose it was ordered by another expresse Canon, *Siquis intrat Ecclesiam, &c.* ^e that is, *If any man enter into the Church to hear the Scriptures, and at his own pleasure abstaine from receiving the Sacraments, &c. we do injoyne, that such a man be expelled out of the Catholick Church, till he undergo penance.* Such a sin was it in those days to recede from the expresse and original Institution of Christ, *Doe this, take and eat, &c.*

Hence any one, that is not quite blinded by his private concerns, may see 1. How wrongfully the *Roman service* now a days, (whence no man is dismissed, who comes to behold and to hear, but not to receive,) beares still the name of *Masse*. 2. How contrary it is to the *old way* of the ancient Church, as well as to the *Ordinance* of Christ. 3. What kind of Devotion it is in *Roman Catholics*, to goe duely every morning to heare *Masse*, which expresse Canons of the Church censure, no

^c De Consecr. Diss. 2. Peracta. ^d S. Chrysost. Epist. c. 1. Hom. 3. Anathematizans. ^e Collect. Canonum S. Marti. Bracar. c. 83.

less then a most scandalous and disorderly action, with *Excommunication* and *Penance*. If the ancient office of the Exorcist were revived, whose business it was, as it appears by the old Roman Order, to cast out the Devils, and to bid the people, that did not communicate to go out: If ancient *Fathers*, and *Popes*, and *Councils* were hearken'd to, I am very sure, that the best entertainment that Roman Catholicks could expect from their devout and daily *Mass bearing*, were, if not to be excommunicated and expelled out of the Catholick Church among Demoniacks and Infidels, at the least, instead of kneeling before an Altar, to be desired to goe and walk in the Church-yard. The very word *Mass*, that is dismissing or sending away, may intimate to them thus much: and thus this very Title, which Roman Priests do keep up still, as an ancient ornament to disguise and grace their *new Service*, stands against them, as an original evidence both to discover and condemn it.

CHAP. III.

Concerning Oblation at Masse.

HEREAFTER wee will take *Masse*, not according to the primary notion, as it was taken anciently, for that part of Divine worship, where the elements of *Bread* and *Wine* were by the Priest both consecrated to God, and distri-

¹ *Ordo Rom. de Div. Offic. Romae. 159. p. 63.*

buted to the people: which is the *Supper of the Lord* in *S. Paul*, 1. Cor. 11. 20. and *Legitima^a Missa*, that is, the only due and lawful administration of the Holy Sacrament, in the old Latin Church: But, as it is now a days abused and understood by Roman Catholicks, for that other *Solemne Service* of theirs, whereby they do pretend to offer unto God the Body and Blood of his Son.

How *Masse* came to be changed from *that* to this, that is, from being a *Sacrament*, to the being of a *Sacrifice*, and from the *Sacramental* Communication of the Body and Blood of Christ to *Men*, to a proper and reall offering the same body and blood to *God*; must be a very great wonder to any Christian, who knows no other *Rule* of his Faith and worship then the *Institution* of his Saviour.

For, what we call properly *Sacrament*, is a Divine Ordinance, whereby Christ offers himself and his Blessing to faithfull people, who receive them: And *Sacrifice* is, as it were, an opposite kind of Ordinance, whereby this faithfull People are to offer and give up themselves, their Praises, their prayers, and all such good works as God in his mercy will be pleased to accept of.

This, whether *Sacrament*, or *Sacrifice*, is not like some Ceremonies, which Custome or Tradition, and lawful humane authority can freely bring in, and set up in the Church: It is an *Essential Part* of the Religion it self, over which none hath any instituting Power, but that Eternal God, who is to be worshipped by it. For who else could pre-

* Durant. *Rational*. l. 4. c. 1. fol. 42. Walafrid. *de Fed. Eccl.* c. 22. pag. 349. Edit. Rom. 1591.

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* Durant. *Rational*. l. 4. c. 1. fol. 42. *Walafrid. de Reb. Aechf. c. 22.* pag. 349. *Ediz. Rom. 1591.*

scribe the ways, either wherewith God will tie himself to send Blessing upon his Church; or fix the termes upon which he will be well served and pleased, when his Church returns them to him? especially after those laws and judgements, wherewith in former times God hath so exemplarily expressed his mind, against all attempts of this kind. *Nam. 16. 2. Chon. 26.*

Now 'tis certain, that whatsoever our God and Saviour was pleased to order in this matter, as far as four infallible Authors, *S. Matthew*, *S. Mark*, *S. Luke*, and *S. Paul* can expresse it, concludes all, both what he did, and what he commanded us to do, within the compasse of a *Sacrament to men*. He took bread. He blessed it, and he gave it to his Disciples, saying, *Do this. Take, eat, &c.* That it should be a *Sacrifice* wherein he should, either offer himself, or command his Church to offer him up to God his Father, it appears neither by any word, nor by any *Act* of his, for there both his words and actions are directed immediatly to his Disciples: and such special addresses to Men, are neither usual Ceremonies, nor likely proofs of any solemn *Sacrifice* and Adoration to God.

This strange attempt of *Offering* in Sacrifice the very Son of God to God his Father, is the pittiful abortive of a strange and pittiful mistake.

It is very true, the Celebrating of this blessed Ordinance, which our Saviour instituted for a standing *Sacrament and Memorial* of his Passion, must needs be compleated by such Christian duties, as are evidently true Evangelical *Oblations*, and *Sacrifices*. For pious Communicants cannor look, nor must look upon that solemn Representation of

of what Christ suffered for their sins, without an humble and *contrite heart*, which, in the sight of God, is a very great *Sacrifice*: nor without a sensible and *thankfull heart*, both to God the Father, who gave his Son, and to God the Son, who gave himself, which is a *Sacrifice of Praise*: nor without offering their very *Bodies and Soules*, and consequently what they *have*, and *can doe*; which under the Gospel must be continually the *Holy, and Living, and Reasonable Oblation*. Rom. 12.1.

From the very time of the Apostles, as far as we are able to trace up holy antiquity, whensoever Christians met together, in order to publick worship, they began it with these oblations: and would have thought it as unlawfull in their time, as it was under the law, to appeare before the Lord with *empty hands*. Therefore they had them usually full (besides other Oblations, as their hearts or exigencies did suggest) with *Bread and Wine*: by which, however small oblations, they (as the Israelites before them did with few handfuls of corn) meant to engage and sanctifie unto the Lord the *whole harvest*, that is, their very *Persons*, and in a manner their *Estates*. Thus, according to *S. Augustins* Divinity, ^b the Church was offered in that very oblation, which she did offer. Hence it is, that this Father tells ^c his new Christians, that this Oblation of *Bread and Wine*, made of many *Grains* and *Grapes*, doth represent the *Mystical Body* of Christ, that is, the *Church* made of many united members: according to that of *S. Paul* 1. Cor. 10. 17. *Because there is one Bread, we*

^a *S. Iren.* l. 4. c. 34. ^b *L. 10. de Civ. c. 6. ut sup. Ep. 59. ad Paulin.* ^c *S. Aug. apud Fulg. de Bapt. Ethiop. c. ult. Iſid. Hispal. in Levit. c. 6.*

being many, are one. And the better to represent the *Unity and Union* of this *Body*, *S. Ambrose* thinks, that *S. Paul* will have the *Corinthians* stay all one for another, at the holy Communion, that the *Oblation* of those many, might be offered also at *one time*. Moreover to the same purpose ancient and good Authors tell us, that this *Oblation*, which is to be made at one time, was of several measures of meal, (which the Priest took care to collect out of several Families) made into one great *loaf*; which represented, both at the Offertory, all the Members offering themselves to God as one *Body*; and in the *Sacrament*, the Body of Christ likewise, feeding and maintaining all *these Members*.

These Oblations of Bread and Wine, which all Communicants were indispensably obliged to bring before Communion: and which holy Fathers commend, as the general Christian Sacrifice, that succeeded Jewish Offering; were brought, either from a Table standing in some further place of the Church, where the people had lay'd them down: or else immediately from the hands of the people into the *Quire*, upon the holy *Table* or *Altar*, where the Bishop, or in his absence, some other Priest, did present them unto God, with most devout prayers (& some of them are yet to be found in the Roman *Missal*) that God would be pleas'd propiciouly to look down upon the Oblations, which the people did presume to offer to him, as he did once upon the *Sacrifices* of *Abel*, of *Noah*, and of *Samuel*, &c. And this is the ancient Evan-

^a *Amb.* 1. *Cor.* c. 11. ^b *Honor. Oram. Anima.* l. 1. c. 66. *Durant. Ration.* l. 4. c. 53. ^c *S. Hier.* l. 4. c. 32. ^d *Ordo Rom.* 9. & 13. ^e *Miss. Rom. Dominic.* 5. post *Pentec.*

Religious Sacrifice of Bread & Wine, which, as S. Fulgentius¹ affirms, the holy Catholick Church, spread over the whole world, offers continually to CHRIST, with the Father, and the Holy Ghost, in Faith and Charity.

This Sacrifice being done, immediately after the Primitive Church proceeded to the Celebration of the Holy Sacrament: for which she constantly used some part of those offerings, which the people had presented before: Thereby imitating, as near as it was possible, both the example of JESUS CHRIST, who, for the use of the Communion, which he instituted at his last supper, took some of that Bread and Wine which he had sanctified before at the Paschal Oblation: and the Nature of those other more ordinary Sacrifices (whereof the Christian Eucharist is a most signal Antitype) which Moses called *Shelomim*, that is, Sacrifices of Peace; where first the Israelites did lay their Offerings at Gods Altar, and where God having graciously accepted of them, did then with part of these, as with a Banquet of his own Goods, treat them liberally, and bid them to eat and drink, and to rejoice before him at his Table. Deuter. 16. 11. so that we have a compleat embleme of a perfect Communion, where Christian people declare by their small Oblations, that what soever they have is Gods: and where God, infinite in mercy, accepting of small Offerings, returns and improves them into great Sacraments: and here both representing, and sacramentally presenting the Body and Blood of his Son, declares also thereby, that

¹ Fulgent. de Fid. ad Petr. c. 19. S. Theodoret. Psalm. 110. S. August. de Civ. l. 17. c. 17.

whatsoever he hath, & whatsoever his son hath purchased with that Body and Blood; Heaven, mercy, and immortal happiness, becomes his peoples.

To this purpose it was, that so much of that Bread and Wine, as might well serve that all the Communicants should have a convenient *Portion*, being taken and set a part out of these Offerings, the Bishop or Priest did consecrate with these solemn prayers; that according to our Saviour's merciful institution (which in some Churches was read before, and in others after) *God would be pleased to send down on these Sacraments; the Holy Ghost; and so sanctifie them, that they might be the precious Body, and the precious Blood of his Son, to them, who should receive worthily, &c.*

Now here is the Babel, where for want of attending the order and language of holy Fathers, after ages have tumbled upside down the nature of these holy things. The Roman Church doth misapply the Sacramental expressions of the *Body and Blood* of Christ, which the people are to receive, to the sacerdotal prayers and Offices belonging to the *Bread and Wine*, which both Priest and people are to offer; and on the other side, by misapplying these same prayers that concern only the Bread and Wine, which was anciently offered, to the other part of the service, that doth concern only the sacramental administration of the *Body and Blood of Christ*, which is to be received; hath so confounded and shuffled these two Offices, out of their due and proper places: that the Priest says concerning the *Body of Christ*, what he should

Liturg. S. Jacobi. Ed. Morel. p. 26, Liturg. S. Basil. p. 58, Liturg. S. Chrysost. p. 100, & 101,

say concerning the Offerings of the People, namely that God would be pleased to accept of the Sacrifice of his Son, as he did once of that of Noah, &c. which is improper, or blasphemous: and then in stead of offering to God these sacrifices of Bread and Wine, which the people have brought from home, he takes upon him to present God with his owne Son: and the Son himself with his own Body (upon pretence that the holy Fathers say sometimes, *offer to Christ*) which is both absurdity and sacrilege. By these means, and with the same dexterity, that the fellow in *S. French* did, out of the precious stones belonging to a Royal image, which he had broken, make a Fox; Roman Priests have, out of these disjointed & misconstrued pieces of ancient worship, made up their *Mass*. Thus by shuffling tales, and disjointed parcels of holy scripture, have the Jews made up their *Talmud*, and Mahomed his *Alcoran* with this sad difference withall, that neither Jews, nor Turks have such a dismal impertinency, as is that, which the *Mass* mainly drives at; namely that the worshipper should really offer, and really Sacrifice his own God.

¹ *S. August.* Epist. 118, ad Januar. c. 7. *S. Fulgent.* de Fide ad Petrum. c. 19. ² *S. Iren.* adv. Hæres. l. 1, c. p. 26. Edit. 1570.

C H A P. I V.

Concerning Masse, as it is an
Oblation.

THE maine intention of the *Masse*, is first to offer up to God the Father the *Body* and *Blood* of his Son. This *Body* and *Blood*, since his Resurrection, is not without the *Soul*: nor the *Soul* and *Body* without the eternall *Godhead*. So a whole *Christ*, both *God* and *Man*, both the *Saviour* of all *Men*, and the *Head* of all *Angels*, the great *God* blessed for ever, is before a *Roman Priest*, the ordinary *victim*, which he may, whensoever he pleases, so it be not after a meal, both lay his hands upon, offer up, and sacrifice as really and properly, as *Aaron* could have offered a *Calf*. This is the grand *Object* of *Romes* *Catholick Religion*: and whosoever every morning goes to that *Church*, it is in order to have some share in this *unreasonable Service*.

For, both in reason & scripture, we are to offer our selves to God; which *S. Paul* calls our *reasonable Service*. *Rom. 12. 1.* We must likewise offer our *Prayers*, *Praises*, *Elevation of Hearts*, *Teares of Contrition*, *vertuous Thoughts*, just and charitable *Deeds & Works*, &c. which in opposition to the *Flesh* and *Blood* of *Leviticall Sacrifices*, the ancient Fa-

^a *Council. Trident. sess. 13. c. 1.* ^b *Bellarmin. de Euchar. l. 1. c. 2.* ^c *S. Chrysostom. 1. 6. Hom. 11. Moral.*

there

thers use to call * *Sacrifices without Blood*. We must also celebrate, and in a manner offer to God, and expose and lay before him the holy *Memorials* of that great *Sacrifice* on the Cross, the only Foundation of Gods mercies, and of our hopes: in like manner, as faithfull Israelites did, at every occasion, represent unto God that *Covenant* of his with *Abraham* their Father, as the *original Conveyance* of Blessings settled on his Posterity. And this is the † *Sacramental Priestly office* in the *Areopagite*: the *commemorative Sacrifice* * in *S. Chrysostome*: and the *Sacrifice* ‡ after the *Order of Melchisedek* in *S. Theodoret*; which we solemnly do offer in the celebrating of holy *Mysterics*. All these things I say, and whatsoever else depends on them, it is our duty to offer to God, and to Christ, or rather to God by Christ: But that we should offer also Christ himself, our Lord and our God, to whom we must offer our selves, it is a piece of Devotion never heard of among Men, till the *Masse* came in, to bring such news unto the World.

We have heard, and by the grace of God we do believe, that God so loved the World, that he sent down his Son. John. 3. 16. and that God the Son likewise so loved the Church, that he gave himself for Her, Ephes. 5. 5. But *Masse* sets here upon the Stage another kind of Tragedy; for God must take his Son again, when ever Romish Priests make it their business to send him back. And therefore what they do, if you will & believe some of them, is

* *S. Iren. l. 4. c. 34. Athenag. Apol. pro Christ. Ensch. Demonstr. Evang. l. 1. c. ult. dissipatione* Jovin. † *Dionys. Areop. Eccl. Hierarch. c. 3. explicatione* Ieronymi. ‡ *S. Chrysost. Hebr. c. 20. Theodoret. Psal. 110. 4. Jug. de S. Victor. de Sacram. l. 2. p. 8. c. ult. Ap. Vajyan.*

called *Masse*, upon this double account. 1. Because God sends down his Son to the Priest at the *Consecration*. And 2. because the Priest sends him up to him back again by *Masse Oblation*. Therefore it is worth inquiring, when, and where, and by whom this reverse, and Antipodes of the Gospell was ever preached in the World, that whensoever God gives a Saviour to Men, Men must return him back up to God.

As in Religion, so in Justice, men ought not to make Vowes or Sacrifices, but of what is both their own, and in their own actual power. King David once made it a Point of conscience, to consecrate what was his Neighbours, although he would have given it him. 1. Sam. 24. 24. No right Israelite would have taken his Brothers Lamb: nor no good Subject his Princes meanest Servant, therewith to pay any of his Vowes. And let the best Roman Catholick consult a little with his own heart, whether it would be meritorious to *dedicate*, much less to Sacrifice to the Order of S. Francis, the least of his Popes Nephews (unless he happens to be his Father.) This familiar Instance, it may be, will enable him to judge what manner of Devotion it is, to lay hands on the Son of God, over whom he hath no *Propriety*, and to make him his *Offering*.

But suppose a man be so unwise, as to reckon the Lord of Glory among his other Possessions, whereof he may lawfully dispose (which certainly is no small folly) yet this kind of Disposing, whether lawfull or unlawfull, is no *actual* oblation, and therefore no *Masse*, till he have his Gift in his hand, to lay it down actually upon the Altar. No man in Israel could have bin thought to offer actually

Pigeons

Pigeons, or *Lambs*, though by right they were his, as long as these were running in the Fields, and those flying in the Aire. And will Romanists be so fond, as to pretend on earth to make an actual Sacrifice of that eternal God and Man, who sits and reigns above the highest Heavens?

To make this good, they fancy that these few words, *This is my Body*, being seconded with ten * Miracles, can bring down the Son of God at any time within their reach: and this Depth of absurdity must be called in to help the other. But yet suppose (for this is not the place to dispute it) that these few words, and many Miracles, will either stretch the hands of a Romish *Priest* up to *Christ*; or bring our Lord and Saviour *Christ* down into the hand of the *Priest*: yet would this enchantment, though it were as true, at it is frivolous, but heap up incredible things, to support a most uselesse, and most ridiculous offering. For what idle business is this, to fetch down expressly the Son of God; for this purpose, that, according ^h to their Prayer, an Angel may carry him up, whence he came? Were ever Jews so mad, as, when they had their Bulls and Rams at Jerusalem, to drive them thence as far as Dan, in order to have them so removed, that after this circulation they might be presented in Jerusalem again? Must we think (as we must, if this transportation be not idle) that the pretious Body of Christ can become more acceptable, by being upon a *Masse Altar*, then it can be above at the right hand of his *Father*? Is that Adorable Saviour like those imperfect objects, that will appear more lovely when they are seen at the nearest distance? Or doth the, whether holy or unholy,

* See here after Chap. 6. ^b Can. Miss. Supplices te.

hand of a Priest offering our Saviour here below, make his Intercessions more gracious in our behalf, then they are above in Heaven, where he continually offers himself? Shall that most adorable Sacrifice become either more holy in it self, or more propitiatory for us, when a sinner doth present it? Or is not the Son of God near and present enough to his Father, by his sitting at his right hand, unless he be brought yet nearer by *Priests*, who are farther from him?

Besides all this; it is a thing never heard of in *Israel*; that the Blood of any lawfull Sacrifice, after it had been carryed by the High Priest into the *Sanctuary*, was ever brought out thence again to the *Altar*: It remained in that Holy Place; and what was returned for that Blood, was not the Blood it self, but the *Blessing*, which that Blood had procured. That whole Oeconomy was indeed an admirable representation of our Saviours Priesthood and Sacrifice. The whole Fabrick of the *Universe* is his great *Temple*. The Earth and Aire abroad, where he was crucified, is the *outward Court*, where he offered himself for Sacrifice. The Highest Heaven, which is the proper Seat of God, whether at his Ascension he carryed the Blood of this Sacrifice, is his true *Sanctuary*. Thence, according to the manner of Aaron the High Priest, who represented him, he was to send down (and so he did) on his Disciples, not his Body which he offered, but his Spirit, the fruit of his *Oblation*: And thence, being High Priest for ever after the Order of Melchisedeck, he dispenses continually upon the Church, the gracious effects of his still powerfull and lasting Intercessions. Otherwise it hath never bin heard or seen, that any part of the Sacrifice that was
carried

carried up from the Altar through the Air toward Heaven, or by the Priest into the Sanctuary, which was the figure of Heaven, should return down upon the Earth; unless it were in unacceptable Sacrifices, which God by this token would shew he did abominate, when the smoke and Perfume, which was to ascend and disappear, was blown down back towards the Altar. Thus *Mass* begins in the degrading the Sacrifice of JESUS CHRIST to the Oblation¹ of *Abel*: and afterward brings it as low as the Sacrifice of *Cain*.

This new Circulation of one and the same Sacrifice, tossed up and down from Heaven to Earth, and from the Earth to Heaven again, is as clearly against the Gospel, as against all Levitical Laws. It is a fundamental failance, and very uncomfortable in *essential* Points of worship, to have no warrant from Gods Word, to support us in what we do. For alas what can men expect from services, which they have forged to themselves, upon no other ground then their own fancies? But it is a great deal worse, even dangerous and fatal, to affront clear and indubitable Declarations of God in Scripture. And it is clear and express in Scripture, Hebr. 9. 25. 28. &c. that Christ never offered himself but once: and as clear in the Roman Church, that *Mass* pretends to offer him up twenty thousand times every day.

To take off this open contradiction, and to save *Mass* from impiety in this attempt, *Mass* Priests are driven to say, what sober Eares may tingle to hear; that ^k Christ indeed never was offered more then once, under his *own form* and *figure*, and that

¹ *Canon Miss.* Supra quæ. ^k *Bell. de Miss.* l. i. c. 25. §. Ad loca ex Paulo.

was upon the *Cross* when he *shed blood*: But that he may be for all this, and is offered as really as he was that once on the *Cross*, upon their *Altars* twenty thousand times in one day, under the *form* and *figure* of a *Wafer*, under the which he *sheds no blood*. But here sense and reason, as well as all lights and helps of Scripture, must stand aloof, and not approach near these Mysteries. As in former times the Manichees, an infamous sort of Hereticks, did believe, that the Body of Christ was in the Sun, and in the Moon, and on the top of every Tree, Papists bring it lower, to every little crum of bread, and drop of wine, which they have consecrated after their way. And as if you could fancy David, with his proportionable and comely Body, such as you may probably conceive he had, running before his Enemies under the skin of a small Flea; because he said once, *The King of Israel*, that is Saul, *is come out to seek a Flea*, that is David. 1. Sam. 26. 20. these Men believe, at least they teach, that the natural Body of Christ, being still as intire and as big, as either it was upon the Cross, or as it is now in Heaven, lies hidden under the figure, and within the quantity of small *Wafers*: and that these being consecrated, it may be on thousand Altars, and every one of them bruised into as many pieces, the said Body both is *intire* and *whole* in every one of them, & for all this, is *one* in all. This is it, which they call, to be under the *Sacramental Forms*; which the Apostle never meant, as they say (and they say true, nor ever did a sober man) when he said so expressly that Christ never was offered but *once*. And these sayings (call them, and think of them what you

† *S. August. l. 20. cont. Faust. c. 11.*

please)

please) are the main Proofs, that do support the most solemn worship of Rome.

Certainly it is very hard, that Catholick worship must fall, unless it be kept up by these Manichean fancies and dreams. Yet can they not serve half the turn; nor reconcile the Masse with Scripture. For how could the Apostle, with any either discretion or candour, absolutely deny, that Christ was ever offered more then *once*, reserving in his own breast these limitations, which no man could have guessed at; Videlicet, *in his own shape*, or *with effusion of Blood*: or *to redeem*, if he be as *really* offered every day a thousand times at Masse; *under the Sacramental Shape of Bread* (and under his *naturall* one too, for that excludes not this) or *without shedding Blood*: or with an intention of *Applying*, what he hath done, when he offered himself *for to redeem*? Will any conscientious and sincere man affirm positively, that he never went, or went but once to *Rome*, if he go thither effectually every year under the *Habit of a Pilgrim*? Or will any true and judicious Historian say again and again, that *Alexander* never fought but once in his life, because *he was wounded* but once? Or will this wounded Prince, perswade his Chirurgeon, that he never came to him but once, to wit when he made him a plaster, when as it is most certain, that since that time he came to him every morning to *apply* it? Such mentall reservations may be easily allowed in one, who never went to Rome above once *in very deed*; or never fought above one *Battel* in the *Field*; although he had made many such Journeys *at night in a dream*, and fought several Battels *upon the Stage*. In like manner one may affirm very honestly, that he never saw the

King but once, though he sees him often in his *Picture*: and that Christ never was offered but once, to wit really upon the Cross, though he be offered every day *mystically* in the *holy Communion*. But in Voyages, and Battels, and Offerings equally *real and true* (for they make *Masse* to be as real and true an offering of *Christ*, as that on the Cross) such a distinction as this is too equivocal for an Apostle; tis scarce fit for a Jesuite. But what more follows is yet worse.

C H A P. V.

What vile and low value the Sacrifice of Christ is reduced to, by being reiterated at the Masse Oblation.

THIS *Masse Oblation*, which by its strange *supposal* contradicts both sense and reason: and by its pretended *Reiteration* affronts the express words of holy Scripture, as I have shew'd; dishonours also, and visibly destroys the infinite worth and dignity of that everlasting Sacrifice, which it pretends to reiterate.

For, if that first and eternal Sacrifice, which Christ by his *eternal Spirit* offered once upon the Cross, have all that both *sufficiency* and *efficacy*, which can be procured by a Sacrifice: nothing is left, that can be done by a second, and so *Masse Sacrifice* is out of doors; or if this *second* be needfull, it must be needfull to supply somewhat, that wanted in the

in the first. For if the first, says the Apostle (whether Covenant, or Sacrifice, it is all one) had been faultless, then should no place be sought for the second. Heb. 8. 7. S. Chrysostome ^a is full and eloquent to this purpose. To be offered, says he, is a Conviction against the Sinner: But to be offered more than once, is an evidence of weakness against the Oblation it self, &c. S. Roman Masse is a reproach to the infinite value of Christs Oblation, being visibly grounded on this plain blasphemy, that Christs Oblation upon the Cross was defective.

To this Masse Priests confess, that the Oblation upon the Cross is allsufficient, and so needs not to be reiterated, as far as to redeem: But they maintain withal ^b, that this redeeming is beneficial to no body, unless it be applied by Masse.

Hitherto this Doctrine hath been the most successful Piece of Wisedome, that Roman Clergy could have thought of. For as they have this Masse offering in their own hands, thereby they pretend to distribute to whom they please, that vast Treasure of Redemption, which the Sacrifice of Christ hath purchased, and which their Masse (as they say) must apply. For, says Biel, ^c as the Pope hath by vertue of his Supremacy the power of managing the Treasure of the Church, and of giving sometimes a most plenary Indulgence, sometimes an Indulgence for the third part of Mens sins, &c. So may Bishops and Priests, because of the noble office, which they have in the Church, apply either to this, or that man, the fruit and vertue of the Sacrifices, which they offer. Scotus had said as much before. ^d It belongs not,

^a S. Chrysost. Heb. 10. Hom. 17. ^b Bellarm. de Miss. l. 1. c. 23. & Umm ut. ^c Biel in Can. Lett. 26. ^d Scot. Quodlib. 9. 20.

says he,

says he, to God alone, but also to the Priest, to distribute the benefit gotten by the Sacrifice: because as it is in his power to determine his intention, whether he will offer for this, or that man: so it belongs to him to determine, to whom he will communicate, who is gotten by vertue of that Sacrifice. And the Angelical Summ in fewer word; *Masse* is beneficial to them to whom the Priest hath an intention to apply it. So by vertue of this applying Sacrifice, hath the Church of Rome easily got into her hand, another vertue of applying unto her self, all the earthly Emoluments, which men, standing in need of mercy, are tempted upon this account, to exchange for such hopefull *Applications*. Hence came these brave *Intentions* to be bought at the dearest rate; and Altars fit for that purpose, as best attractives of blessings, to multiply. And the use of holy Communion, by the due participation of it, as difficult, and dangerous, to grow out of common fashion, and in a great measure to cease.

It is pittie that this prosperous Policy hath neither common Justice, nor common sense, nor tincture of Divinity to colour it self.

1. No Justice; for the Sacrifice of the Cross, being by Christ offered unto God by way of Redemption, and payment for men kept in prison for debt; if another Sacrifice be needfull, then are two full *Payments* required for one *debt*; and Christ having fully satisfied Divine Justice by one Sacrifice, must again offer a second, as good as the first, that this first may be applyed to whom it is intended: just as if after I had payd the whole *summe*, that my Friend is pursued for, his *Creditor* would have him or me pay again

gain the like summe, that the first may be his discharge. The ways of God are infinitely juster then Mans, and yet no man is so unjust.

2. No common sense. For how can any thing be properly applyed to a man by being offered, and in manner applyed to God? Is that *Balme* well applyed to ones wounds, who lyes sick in *Samarita*, by being sent back again to the Physitian who lives and prepares it in *Gilead*? Or can my Soul be made clean with that Blood, which I desire the Priest, not to wash me with, but to carry to the Altar? Or if you go to *Legal Applications*, which I suppose in this matter are more considerable; Whoever heard that *Gifts* and *Legacies* (and such are the Mercies, which we acquire by the Sacrifice of Christ *Jesus*) can be made sure to any man, when he returns the Will, or other Deeds containing these Favours into the hands of the Giver? Liberties, Priviledges, and Graces confer'd in general, are certainly applyed to this or that particular Man, when he both thankfully *accepts* of them, and besides the accepting, performs the Conditions, which are required by the Grant. For example, *God hath so loved the World, that he gave his only Son, that, whosoever believes in him, &c.* John. 3. 16. *Repent and be baptised, and you shall receive Remission, &c.* Act. 2. 38. *If we walk in the light, the Blood of Christ cleanses, &c.* 1. John. 1. 7. These are general Donations granted to Men, which, besides the general Grant, are first determined by God himself to such among all men, as will *believe, repent, and walk in the light*: and so applyed to every singular Person by himself, by constant Acts or habits of *Believing, Repenting, &c.* And thus these *Duties*, and nor the

Masse, are the proper means of applying and appropriating to our Souls, what ever God the Father hath given, or the Sacrifice of his Son hath purchased. But as for offering the Body and Blood of Christ to God; if it were recommended as proper to do any thing, it could not be to apply it to the Person who offers it; but to God, whom it is offered unto, and who hath no need of that Blood.

3. Finally, I say that this applying Oblation cannot consist with any true Divinity. Among so many sorts of Offerings, which were prescribed by Gods Law, you cannot find a Sacrifice, whereof the fruit and benefit was ever applyed by a reference to a person or thing entirely foreign to, 'or distant from the Votary. The Worshipper had it applyed, either by the Sprinkling of the Blood, which the Priest sprinkled down upon him, not thrown upwards to God: or by the Eating some of the Flesh, which in some Sacrifices was given him: or by his own proper *Acts* before and after the Sacrifice, as Washing, laying of hands on the Victime: or farther, he perfected his propitiation by Confessions and Prayers: to which allude and correspond *the Sprinkling of the Blood*, Heb. 12. 24. *The Blood of Sprinkling*. 1. Pet. 2. Wherewith the Saints make their *Robes white*. Revel. 7. 14. And therefore it is a Sprinkling that falls down from God upon Man, who stands in need to be made clean: and not from Man upwards to God, who, to be clean, needs no washing. Or else by the act of *Believing*, men recommend themselves; which both under and after the Law, hath been allowed to be the best way of either *eating* or *laying* hands on the Sacrifice. And lastly, with all these proper applying Acts, and methods
of

of procuring grace and favour, is the use of the holy Sacraments, w^{ch} the Roman Priests cannot deny ^e to be the proper *Means* instituted purposely by Christ, both for the remission of sins, and sanctifying of the sinner. But herein, either forgetting themselves, or being forced by plain truth, they will sometimes ^s confesse, that their pretended Sacrifice is instituted for somewhat else, rather then either for *applying* remission of sins, no not these very small ones, which they use to call venial: or for investing the sinner, with any first or second Graces (which are the two main Benefits of the Sacrifice on the Cross) and are so ingenuous as to acknowledge, *that in all the Scripture there is not one word spoken of any such Institution or Promise.*

But should we suppose, though it be against all reason, that this Sacrifice of Masse is absolutely necessary to the applying that of the Cross; yet, since Rom. Priests make them equal and infinite in ^h their intrinsical value, the same *Christ* being, as they say, ⁱ both here and there, the principal *Sacrifice* offered, and the principal *Priest* offering, 'tis as much against the infinite Dignity of the one, as of the other, to be offered more then *once*.

They plead, that ^k on the *Crosse Christ* immediately made an oblation of himself: whereas at *Masse* he offers himself by the mediation of an inferior *Priest*, who is not of the same worth with Christ. Therefore I say, since it is so, they should do well, to leave to Christ the whole administration of his Priesthood, at the right hand of his Fa-

ⁱ Suarez, de Euch. Diss. 79. Sect. 3. §. Ex his ergo omnibus. ^h *h*. ^j Dico secundo. Hor. ^k Becan. de Sacrif. 9. 3. ^l Concil. Trident. Sess. 22. can. 2. ^m Bellarm. de Miss. l. 2. c. 4. §. Secunda ratio igitur.

ther; where without any help of Men, or Angels, he is by himself both intirely present, and infinitely endear'd to God: and not to invade this abominable office, of reducing the immense dignity of his Sons allsufficient Sacrifice, to the low and narrow compasse of a Masse Priest's Oblation. Certain it is, the Masse must be a most deep and black mystery, if it be more effectual through the unworthinesse of a poor Priest officiating, to restrain the infinite Merits of Christ: then are the Merits of Christ therein exhibited, towards the enlarging the little worth of the said Priest. Hitherto no man hath seen a high Mountain brought down to the small Dimensions of a Grain of Mustard seed by any appendant circumstance: nor a Jewel worth all the World, when it is given by the Master, fall to the wileness of a straw, for being presented by a Servant.

Yet suppose, if you please, that the infinite intrinsic value of the Sacrifice of JESUS CHRIST could be swallowed up so, and deprest at Masse by the meannes of the Priests, who now officiate; certainly that first Masse, which, they say, Christ celebrated at his last Supper, could not be so. Since then the Sacrifice on the Crosse cannot be reiterated without a prodigious sacriledge, because it was infinite, and so left nothing to be done by another *redeeming* Sacrifice; how is it possible, that this *applying* Sacrifice, which, if true, is equall to the *redeeming* both in respect of the *Thing offered*, and of the *Priest offering*, that is, Christ offered there also by himself, in stead of *applying* infinitely, as the other *redeemed* infinitely, should leave this work of application so incompleat, as to require a million of
other

other Sacrifices of the same kind to supply it ?

If they reply, as *Bellarmin* and others do, out of their common Doctrine, ¹ that this infinite Sacrifice produces no infinite application, because of the *Will* and *Institution* of God, who hath ordered it otherwise ; they should do well, to produce some *Evidences*, or at the least some words tending to this *Institution*.

Jesuite *Suarez* ² maintains, that this applying Sacrifice procures by it self no remission of mortal sins, because, says he, *neither Law nor Promise can be shewed to this purpose : and that supernatural Mysteries must not be rashly obtruded without some revealed Principles*. And he says well. Therefore I ask on this same ground, where is the *Law* or revealed *Principle*, that doth restrain the vertue of a Sacrifice, which is originally infinite, to the weak and uncertain remission of some few temporal punishments in the other World, or, but with much adoe, of some few venial sins in this ? Is it a thing easily to be imagined, that God should refuse to take this Oblation of his Son, for what it is really worth ? and that our Heavenly Father, who is so gracious toward all his other Children, as to set a high rate on the smallest thing they can give, (witness the Widows mite, and the Disciples cup of cold water) is so severe to his only Son, as to take at an under value his very Body and Blood ? Certainly God the Father hath abundantly asserted his love and respect for his Son in this behalf, when he hath accepted of one Oblation of his upon the Crosse, for

¹ *Bellarmin. de Miss. l. 2. c. 4. §. Tertia ratio; Salmeron. de Miss. Privat. Tract. 33. §. Quod si urgeas.* ² *Suarez, de Sacrif. Diss. 79. Sect. 3. §. Dispo secundo,*

a Sacrifice of a neverlasting vertue, to satisfy the most implacable justice, to expiate the foulest sins, to wipe off the guilt of the whole world, and to redeem without any exception all men, who come to him. So that if any one man perish, it is not for any want in the Sacrifice, which either some other, or the same, being reiterated, must supply: but it is for want of *coming*, that is, of faith and repentance in the sinner, to make use of the Sacrifice. Therefore if the Sacrifice of the Altar, as they call Masse, were the same Body and Blood, as they pretend, which the same Priest our Lord Christ had offered at his last supper for application of his merits: that one application should as well serve for all, in the eyes of God almighty, as one *Redemption* hath done.

And when they alledg, that men do fall and sin dayly, and therefore stand in need of dayly applying; it is certain, that both infinite *Redemption*, and infinite *Application* may equally coextend themselves to the dayly wants of sinners, in what time and place soever they live. At least, when they are gone to Purgatory, where, as they say, they sin no more, one application after their departing might do the deed, and spare a million of Masses, which are dayly payed for in behalf of those distressed Soules.

This multiplication of Masses must in all reason deposite Christs sacrifice, as much beneath that of *Aaron*, as by the Apostles account, *Hebr. 9. & 10.* its Unity raises it above the Levitical oblations. And if the Apostles argumentation was well grounded, to demonstrate the excellency of Christs sacrifice above that of *Aaron*, because that was offered

ferred but once for all, and this once every year: I may on the same ground demonstrate as well the excellency of the sacrifice of *Aaron*, above that of *Melchisedek* (which in their account is *Masse*) because that was offered but once a year, whereas this is offered every day.

In the order of *Aaron*, one Lamb was thought sufficient for one morning: one oblation of Shewbread, for one week: one sacrifice at the new Moon, for one month: one sacrifice of Expiation, for one whole year: and if a man, in a private capacity had transgressed against the Law, most commonly one sacrifice was thought sufficient for the legal transgressions of this one man. But here by the present Roman Law, the Lamb of God, the antitype and completion of all *Aarons* sacrifices, which, according to the order of *Melchisedek*, should be offered but once, and by one Priest, is, as they pretend, really offered more times in one morning, then there were Lambs or Goats throughout all *Juda* can'd or slain in one year: more *Masses* sung, that is, as they take it, more offerings of *Christs* Body made, it may be, for one single man, then either bulls or rams, were offered heretofore at any time for the whole people of *Israel*. And, which is worse, when all this is done, that is, when for these many thousand *Masses*, ten times as many thousand miracles have bin wrought, (so slender opinion have they of the Body of *Christ* thus offered) they are not sure, that all is done: because the rate of the infinite worth of *Christ* thus offered by them, as it stands depreiated by the interposition of the Priest, is both so uncertain and so small, that the Roman Church must supply

supply this great defect, by great numbers. Inso-
much that whosoever will impartially consider,
how many Churches, and Altars sometimes, are
taken up about one soule, will rather take these
sacrifices to be after the order of *Balack*, who
offered upon every top of hill he could get, *Num.*
23. 1. 14. 27. and withall did avail nothing; then
after the order of *Melchisedek* and of *Christ*, who,
as far as Scripture can teach us, never offered
but once, and in one place.

It is a most sad thing, to see Christ, and his
whole sacrifice, to be made lesse, then a Popes
Bull, that is able at one blow, to remove all pun-
ishments from one, and as some think also sweep
off clear all his sins. It is worse then sad, for it
is abominable what some say, that of 28. steps or
stones, which once were in the house of Pilate,
and now in a Chappel at Rome, any one, if it
be humbly kneeled upon, hath the priviledge of
delivering one Soul, because Christs feet, they say,
tought it once: and yet Christs whole Body and
Blood at Masse hath it not.

As for *Impetration*, which is the proper end,
that, as some say, Masse is directly good for;
it is as short, and as narrow, as the pretended
Application. Roman Priests spare no words, that
can exalt in general Masse sacrifice: for they make
it to be *Satisfactory*, *Propitiatory*, *Impetratory*, &c.
But when they come in particular to consider the
businessse, they are constrained to make it as thin in
every particular, as in general they made it full.
For they will tell you plainly, first, that Christ,
whether as *offering*, or *offered*, is not therein

2. *Act. 12. 1. 2. 3. 4. 5. Secundo probatur.*

* a condition of either *deserving*, or *satisfying*: and so upon this account, Masse is neither a *meritorious*, nor *satisfactory* sacrifice. Secondly, that of two effects, that Masse can produce, to wit *applying*, and *Impetrating*, the first is much short of remitting any one sin: and that it can go no farther, then removing of some temporal punishments: and yet how far those are removed, they cannot tell. The second, that is *Impetration*, is uncertain; and if it chance to be certain, 'tis not by virtue of Masse sacrifice, but of the good prayer that attends it. So it is the good prayer that doth the deed; because it is grounded upon promise (and Masse is not,) and what Masse contributes, is only in general, to make prayer more solemn, and more favourable. *This is the goodly price that Christ is prized at of them.* Zachar. 11. 13. Amongst many reasons Roman Priests have, to bring their Masse to this uncertain and low rate, the most probable are; because otherwise, if a Masse could produce an effect answerable to the infinite worth of Christ there both offering, and offered, 1. *Una Missa totum evacuares Purgatorium*: that is, One Masse alone would make clean work in Purgatory, and pull out thence all living soules: which *Thomas* takes for an inconvenient absurdity. 2. Monasteries, Chappels, and Altars, founded for continual singing of Masses, would be altogether insignificant and useless. 3. Priests, who are payed for three hundred Masses, might doe all what they have to doe, in one; and thereby fall to idleness: and on the other

* *Beccanus de Sacr.* q. 11. n. 6. Tertia conclus. * *Suarez in 3. p. Diss.* 79. sect. 6. * *Suarez ibid.* sect. 2. §. Differentia tertia. *Beccan. de Sacrif.* 5. 12. §. Dices fundatur. * *Alph. Salmero de Privatis Miss. Trañ.* 33. §. Quarto probatur à poster. * *Salmero ibid.* Thom. in 4. Diss. 45. q. 2.

side, the people coming to understand this Mystery, would never buy more then one Masse.

To avoid these and many other like inconveniencies, they have so well ordered the value of Christs Body & Blood, that unless a Priviledged Altar, or some Indulgence help it forwards, it amounts not to the vertue of the Virgin Mary's *small Office*: nor to the worth of a Pilgrimage to *Lauretta*: nor of a piece of the old Crosse: nor scarce * of an *Agnus Dei*, made of wax: nor to one sprinkling of Holy-water, if that be true, which *Thomas Aquinas* thinks * probable, that either the very going into a consecrated Church, or the sprinkling of this blessed water, is enough to remit venial sins. And so among the twelve Remedies prescribed against this sort of light offences, * *Digne Communio*, and, *Agua benedicta aspersio*, that is, The Blood of Christ worthily receiv'd, and Holy-water march together. But however, all these things are so admirably well contrived & as it were compassed, that though Masse be commended (w^{ch} is sufficient to invite buyers) in the beginning, as a most propitiatory sacrifice: these *Propitiations* are, (when payd for) reduced to such a compasse, that four thousand of these Celestiall victims, (as they call them) well said, and well payed for in the behalf of one Soul, shall make but such a progresse, as will not stop the sale of as many more.

To such idle purposes is the Blessed Saviour fetched down, and offered up, at every ordinary Masse. I say *ordinary*, for there are some Altars, as at

* *Al. Gazens Offic. B. M. p. 69.* * *L. 1. Ceremon. Cur. Rom. titul. 7. sub fin. §. Balsamus, & munda, &c.* * *Thom. p. 3. q. 83. a. 3. §. Ad tertiam. Gratian. de Consecr. dist. 3. Aquam sale.* * *Petr. de Pa. dist. 6. Quarti.*

S. Peters in the *Vatican* for example; and also some signal dayes; as when the Heads of S. Peter & S. Paul are shewed; or when such & such Churches, at Rome especially, were consecrated; which, by the liberality of Popes, out of the publick stock or Treasure, may enrich one Masse, that is one reall offering of Christs Body and Blood, with more blessings, and Pardons, then thousand other Oblations, of the same both nature and worth, could procure upon any ordinary occasion. Thus Popes make good, what some Jews dream, that the Son of Joseph lyes still hidden within the gates of the Romans: they might have said, within their Churches; since there he lyes in a condition of being helped up, with the additional satisfactions of his own Apostles, and, which is more shameful, of begging Monks, who make up that treasure, whence he gets this supply. And thus much concerning Masse as pretending to offer Christ.

CHAP. VI.

Concerning Masse as pretending to sacrifice Christ; and what a horrid Mystery Masse were, if it were true.

BECAUSE it was the general custome of primitive Christians, never to receive the Holy Sacrament, but after they had made their *Offerings*, out of which the two Elements of *Bread* and *Wine*, being a set a part, and consecrated, and then by an ordinary manner of speech, called the *Body* and *Blood* of Christ, the Word as well as the *Act* of *Offering*, got so large and common a use in two distinct Offices, as to signifie the whole Service, which S. *Augustine* more distinctly calls *Offering* * and *Receiving*: that is *offering* the Bread and Wine before, and *receiving* part of it after it was consecrated. And really the whole Service was little more then a continued *Oblation*. For Christians before the Sacrament offered their Gifts, and after it, offered their prayers, their praises, and themselves. And this was the constant and solemn Oblation of the Church, untill dark and stupid Ages, which by degrees have hatched *Transubstantiation* in the bosome of the Roman

* *Ordo Rom. Qualiter celebrandum sit.* † *S. Aug. Ep. 23. ad Bonif. Fed. Hieronim. l. 9. c. ult.* ‡ *S. August. Ep. 118. ad Januar.*

Church, have at last improved it to this horrid direfull service, which mainly aimes at this, to offer upon an Altar, not the Bread and the Wine as before, but the very Body and Blood of Christ.

And because these publick Offices about the Holy Sacrament, are in antiquity commonly called Sacrifices, ⁴ as being standing *Memorials* of the true Sacrifice of Christ, the Church of Rome is now pleased to mistake these *Antitypes* and *Representations*, as the ancient Church calls them, of the sufferings of Christ, for Christ himself represented by these Antitypes: and upon this mistake she now builds up *Altars* in every corner of her Temples, thereon not only to offer, but also to *Sacrifice* the Son of God.

This Act of *Sacrificing* goes much further then that of *Offering*; and I make no doubt, but it will amaze any man, whether Christian or Turk, whosoever will but consider what it is properly and really to *Sacrifice*.

Sacrifice doth require, besides and above *offering*, these three things especially, as *Bellarmin* and others, confess. 1. An *Altar*, whereon to lay the Sacrifice. 2. A *Priest* solemnly ordained to offer it. 3. A reall *Change* and *Destruction* of the thing sacrificed. For example, the Israelites in the wilderness did offer to God many things, as Gold, Brass, Wool, &c. which none can properly say to have been *Sacrificed*, these Men being no Priests. And Aaron, who was a Priest, is said *Num.* 8. to have *offered* the Levites, as an *Oblation* to the Lord, and not to have *sacrificed* them, because these men were only ap-

⁴ *J. Chrysost.* *Hebr. Hom.* 17. *Constitut.* *Apost.* 1. 5. c. 13. *Euseb.* *de Demonst.* *Evang.* 1. 1. c. ult. *Greg. Nazianz.* *Orations.* 11. *de Sorore.* ⁵ *Bellarmin.* *de Miss.* 1. 1. c. 2. §. Id. verò probatur.

pointed to serve the Lord, but not appointed to be slain. Whereas all things without exception, that were properly sacrificed, were in order thereunto, destroyed one way or other, either by being killed, if they had life: or by being burned, as Frankincense, and such other solid inanimate Substances: or by being shed, as Water, Wine, &c. And the true reason, wherefore such things as are sacrificed, are thus destroyed, is, as *Bellarmin* himself¹ confesses, because *Sacrifice* is the highest Declaration, we are able to give of our subjection to God, as Sovereign Master of life and death: and so this great service requires, that not only the *Use*, but also the very *Being* of the thing, should be both made his, and protested to be so, by being really destroyed.

I am the more willing to borrow this Piece of Divinity out of Roman Priests, both because it is very true, and because thereby they declare, that when they say, that their Masse is a *true real Sacrifice* of the Body and Blood of Christ, they do not unadvisedly, and at random speak it: but fully understand, and consider what they say.

First an *Altar* must be set up. For Sacrifices and Altars are such relatives, as cannot subsist one without the other. The foundation of this Altar, must be some choice *Relicks*; as the Skull, or Arm of a Saint. The Lime and Sand must be consecrated by a Bishop, whilst the Masons are laying it on. Then the Stone being set as it should, Holy Water, Salt, Ashes, Wine & Hyssop, and such other things as are conceived good for cleansing, must be

¹ Bell. *ibid.* §. Octavo dicitur. *Galr. Vsq.* 3. p. *Dist.* 220. c. 3. m. 22. ² Bell. *de Miss.* l. 1. c. 2. §. Sextum Argumentum. ³ Pontif. Rom. de Cons. *Euchf.*

fetcht in. After that, all sorts of Oyls, Wax, Incense, Fire, &c. to qualify this Table of Stone toward a *Consecration*. Then with many *kneelings* and signs of the *Crosse*, God the Father Almighty is most solemnly called upon ⁱ, to enlighten or clarify propitiously that Stone, and to bless it with *evernall light*, and so enrich it with all graces, that he afterwards may be pleased to bless the Sacrifice of the Body and Blood of his Son that shall thereon be administred. Finally, come forth Indulgences, which sometimes will inable the *Altar* towards the sanctifying of the *Gifts*, in such a large manner, that one Masse sung (that is in their account, one Sacrifice of Christ offered) thereon, may be worth, as to the benefit, some hundred other of the same Christ, when he is offered upon an ordinary Parish Altar.

Secondly, to wait at this Altar enters a Roman Priest, not with *Bread* and *Wine* in his hands, as did once Melchisedek: nor with the *Blood* of Bulls or Goats, as did the High Priest of Israel: nor with his own *Body* and *Blood*, as Christ once did: nor with the holy *Mysteries* and *Sacraments* of that precious Body and Blood, as the Priests and Ministers of his Gospel must: But with a most special and extraordinary *Commission*, which no Priests nor Men had before, to Sacrifice that very Body and Blood of Christ.

That this Body and Blood may be ready at hand when tis called for, the Priest still hath about him an *infallible Character*, wherewith he works, at any time he pleases to speak but five words, ten great Miracles. ^k Some reckon more, but these may serve for

ⁱ Pontif. Rom. edit. Lugd. de Consecr. Altar. fol. 146. ^k Durand. Rational. l. 4. de sexta part. can. 5. Notandum est autem.

the most part. For 1. he must destroy and turn into nothing (which is against the whole course of Nature) or, which is worse, turn into the Body of Christ, the whole substance of that Bread, which is before him. 2. He must make all the Forms, Colours, and Dimensions, that once did belong to the Bread, subsist by themselves. 3. He must contract the blessed Body of Christ, into the smalness of the least crum of Bread, that he can possibly break it to. 4. That same Body which is in the Priests hands, must at the same time be in Heaven, and in thousand other remote places. The 5. w^{ch} is extreemly considerable, is (after the Body is once got into that room, which the destroyed substance hath left empty) there to fasten it so close to these thin forms, which it is wrapt with, that it may never get out thence, as long as these Accidents are in being. And this is the miraculous *Union*, which Cardinal *Cajetan*,¹ and others call *inconceivable* and ineffable: and ^m some, almost *hypostatical*: and others, who will speak more soberly, ⁿ take it for a *supernatural Power*, which God gives to these weak Creatures, to keep and draw along with them the whole Body of Christ, and consequently Christ himself, that by this means the Priests may be sure, that they lift up over their heads, or eat, or carry about that Body, which they and the People are to worship, whensoever and wheresoever they carry about these Accidents. And certainly it is a great wonder, that these poor weak Colours and Figures, which cannot naturally subsist without substance, should be so strong when they have none. Five other like wonders go to the Wine.

Then by the strength of these Miracles, comes up

¹ *Cajet. Richard.* ^m *Alan. l. 1. c. 34.* ⁿ *Suarez. Diss. 52. Sect. 1.*
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the Priest to celebrate, with these five words, *Hoc est enim Corpus meum*, and lays Christ down upon his Altar. The strength of these words (with the Miracles that attend them) is so great; and the Character of the Priest (holy or unholy, ° it is all one) so infallible; that, whensoever he pronounces them *all five*, and with due *Intention*, presently they do thrust out all substance of Bread and Wine (let there be never so much of each ¶ in a House, or in a Tunn, so the quantity be both certain, and limited to what the first word *Hoc* ¶ can signify) and in the place of this thus evacuated substance, forthwith the same words both thrust in, and *unite*, that is make the Son of God there so fast, that the Priest afterwards may handle and order, as he pleases, this his *Celestiall Victime*.

But first there arise great Difficulties about the Manner of conveying this Victime, from so high a seat as the right hand of God, down so low as the Priests Altar. 1. Some, as *Scotus* ¶ and *Bellarmin*, and the whole Order of *S. Francis*, would have it done by *Adduction*, that is, that Christ should be really brought down from above where he is, and remain still above nevertheless: But then this would not make what they call *Transubstantiation*, but a *Translocation* rather. 2. Some, as *Dominicus* ¶ a *Soto*, will have it by *Production*, that is, by an Act so powerful, as to produce effectually the Body of Christ, if it were not already produced: or as *Suarez*, ¶ by such a reall *producing Act*, as really produces the Body and

° *Suar. Diss. 61. Sect. 3. §. Ultimum addendum.* ¶ *Ibid. Sect. 2. §. Dicendum verò est primò.* ¶ *Thomas. 4. Sent. Dist. 11. l. 3. p. 9. 74. a. 2. Biel. Lect. 35.* ¶ *Durand. q. 6. nu. 6.* ¶ *Scotus. 4. Dist. 11. q. 3. a. 2.* ¶ *Dom. Soto. 4. Dist. 11. q. 2. a. 4.* ¶ *Suarez. Diss. 30. Sect. 5. §. Quintus ergo.*

Blood of Christ, by keeping it under the *Sacramental Forms*: which way, in other Schoolmens Judgement, is both *false* and *impertinent*. 3. Other men devise other wayes, which their own fellow Priests justly condemn, both as impossible, and as apt to expose their Religion to the scoffing of Hereticks.

However, though they cannot agree about the manner of coming by this Body: yet they agree among themselves, that one way or other, they will have it. So after that Christ is thus taken, the main business that remains more, is about the Act (a horrible one, if it be true) of bringing him to that destruction, which, as we have shewed before, a true real Sacrifice doth most essentially require.

Here the Priest at every Masse hath *five* or *six* several things to do. 1. To offer the Bread and Wine. 2. To consecrate it, and by this Consecration to transubstantiate them into the Body and Blood of Christ. 3. By certain expresse and formall words to offer up this Body and Blood. 4. To break and mingle them together. 5. To have them be eaten. Now which of these five Acts it is, that gives the Blow, which properly makes the Sacrifice, is the great, and I think, indeterminate question among these tragical Actors.

The first of them, the Oblation of Bread and Wine, cannot be it; for so, say they, the great and inefable Sacrifice of Masse, could be no more then a meer sacrifice of Bread.

The third, that is the Oblation of the Body, which comes after Consecration, is not it neither; because, say they, and they say true, when Christ had con-

¹ Greg. de Valent. de Present. Christ. Diss. 6. q. 3. Pual. 3. 7 Gabr. Vesquez, Diss. 181. cap. 12. nn. 141. ² Bell. de Miss. l. 1. c. 27. ³ Suarez de Sacrif. Diss. 75. Sect. 2.

secrated his Body, he gave it his Disciples to eat, *Take and eat, this is my Body*, so he had not time to offer it up to God his Father. I speak all this out of their mouth.

Neither is it the fourth, that is the *breaking and mingling* of the Body and Blood together. For they say, it was broken only, that it might be distributed to the Disciples. Hence it is, that if the Wafer happen to fall into the Cup, when the sign of the Cross is made over it, the Priest hath no need to take it thence for to break it. So they must seek their *Sacrificing Act*, either in the second, or in the fifth, that is, either in *Transubstantiating*, or in *eating* what they have transubstantiated.

Some^b will have it in the Priests *eating*. But others bring weighty reasons^a against it; as for example, that Christ, who first celebrated this Sacrifice, appears not in Scripture, to have eaten what he had consecrated: and that the Priest cannot do this in the person of Christ, but in his own; because he cannot represent Christ eating himself. Therefore Jesuite *Becan*, and others think, that their Masse Sacrifice must needs be done and perfected by their *Act of Consecrating*.

But here comes *Bellarmin*, and many more before and after him, who reject this, and say, that *Consecration* or *Transubstantiation*, considered as an *Act bringing or producing* the Body and Blood of Christ under the forms of Bread and Wine, is rather a necessary *Antecedent* to the Sacrifice, as *Incarnation* was to the Passion, then the Sacrifice it self: And

^a *Ledesma*. 1. par. 4. q. 23. a. 4. *Can.* 12. *de Loch.* c. 13. *Soto*. in 4^o *Dist.* 13. q. 1. *Bell.* *de Miss.* l. 1. c. 27. ^b *Becan.* *de Sac.* q. 6. *Conclus.* 7. *Quill.* *Alon.* *de Sac.* l. 2. c. 25. *Cather.* *Opusc.* *de Sacrif.* *Palae.* 4. *Dist.* 8. *Dist.* 1.

that to *sacrifice* a thing, is a great deal more then *producing* or *setting* it upon the Altar. Witness the Pope, whom they set sometimes upon the high Altar, there onely to adore his Holiness more solemnly. Witness the very Sacrament, which, for being upon the Altar all the holy Friday, is nevertheless no Sacrifice. Witnes in a word all Lambs and Goats in Israel, which, for being either ean'd and slain, or brought about the Temple, were not reputed actual Victims or Sacrifices till they were slain. And if Transubstantiation be considered under another notion, as it sets the Body by it self, and the Blood likewise by it self, and by this separation, would really make that perfect destruction, which the Sacrifice requires, (were it not for another Miracle, which they do call *Concomitancy*, whereby Body and Blood follow one another perpetually) Cardinal Bellarmine says to this most wisely, that, since the Concomitancy hinders the reall separation and destruction, it hinders the reall Sacrifice: and that the Angel *Gen. 22. 12.* who kept *Abraham* from slaying his son *Isaak*, though set and tyed on the Altar, and thus far made an Oblation, kept him likewise from making him a Sacrifice. They also say, that *Transubstantiation*, is not an external visible Act, such as an external publick Sacrifice must needs be: nothing appearing more visible during the Transubstantiation then before: Therefore both this visible appearance and this destruction must be sought for in the eating. The truth is, that which is necessary to make Masse a reall Sacrifice is in neither: and they themselves most clearly demonstrate it one against another. So, none of these five Acts aforesaid, being taken one by one, can serve their turn, as to that reall Destruction, which they stand for.

Never.

Nevertheless rather then to be put to a stand, and want a Sacrifice, they will put all these acts together, and order one way or other the whole matter so dextrously, that, before their Masse be over, the Son of the living God (here both *Melchisedek* and *Aaron* may rent their clothes) shall lye under their hands, *mortuo modo*, that is, in the most pittifull condition of a dead man: and though the Priest doth not radically destroy his life, when by his Consecration, he sets the Body in one place, and the Blood in an other, because Concomitancy prevents that actual *separation*, which otherwise would be to ^e him an actual *death*: yet he takes from him so perfectly, all sense ^f and use of life, that without a continual Miracle, as long as He is in his hand, or in his *Pix* (that is a box which they keep Him in) he can neither breath, nor feel, nor move, & so much as one finger. All his internal ^h senses and faculties are so mortified and bound up, that he apprehends nothing, nor can make any ordinary use of his understanding ⁱ or reason. This poor victime can see neither the hand that holds him up, nor the poor people that kneel about him, nor the Altar he lyes upon: a Church or a dunghill is all one as to his knowledge. He can not ^k so much as see himself; or if it be imagined he doth, by vertue of the feign'd Concomitancy; 'tis to make him so much the worse, by seeing and feeling this sad condition, which Masse pretends to bring him to. He hath no manner

^d *Marat. Disp. 25. sect. 2. Vega de Miss. Thef. 22. Or 23.* ^e *Ap. Bell. de Miss. l. 1. c. 27. §. Alii volunt.* ^f *Suarez Disp. 53. sect. 3.* ^g *Beccus de Sacram. c. 19. q. 3. concl. 2.* ^h *Suarez Disp. 52. sect. 1. §. Dico tertio.* ⁱ *Beccus ibid. q. 3. prima conclusio.* ^k *Suarez Disp. 53. sect. 3. §. Ultimo constat.* ^l *Suarez Disp. 52. sect. 3. §. Dico primo.*

of strength left to help himself. He falls unless he be held up; and when ¹ he is fallen into the dirt, as it may happen, there he must lye, unless some body takes him up; or a puff of wind ² blows him away: or a bird, or a mouse catches him: for it is among Masse Priests a clear case, ³ that any kind of beast, as rats, dogs, &c. that care for bread, may as really eat the blessed Body of Christ, as they can themselves. To this passe comes the best & highest Service of Roman Church, and thus is Christ honoured at Masse.

CHAP. VII.

That this Sacrifice of Masse cannot be celebrated, without an horrid cruelty to the Son of God.

AS when *Absalom* attempted to rebel against his own Father, and in order to this rebellion, had invited as many friends as he could, to a sacrifice and festival, the Scripture says, 2. *Sam.* 15. 18. that two hundred of them followed him in the *simplicity of their hearts*, knowing nothing of his design; It is certain that the Church of Rome hath thousands, who know no more of what is intended at Masse, then did these two hundred of *Absalom's* horrid attempt, when they went after

¹ *Miss. Rom. De Defectibus in Ministerio.* n. 15. *Suar. Dissp.* 46. sect. 8.
² *Sequitur Secundo.* ³ *Miss. Rom. De Defectu panis.* n. 7. *Suar. Dissp.*
 63. sect. 1. §. 2. *Secundo, evenire possit.* ⁴ *Gabr. Vasquez p. 3. Dissp.* 195.
 c. 2. §. Verum non est quod arg.

him to *Hebron*. They commonly hear or know about Masse, as much these good words, *Real presence, Publick worship, most holy Sacrament, High mysteries*, and such like engaging expressions, may dispose their minds to imagine. Their leaders will not faile to acquaint them, with what is more plausible in every part of their Religion: but as some say of the Jesuites, that they make Christians in the East Indies, without telling them one word of Christ suffering, which is the true foundation of Godliness: Roman Priests are as wise in these parts, and keep their followers as great strangers to all particulars, which might justly scandalise them: though these particulars make the very essence of their Masse.

Certainly Roman Catholicks may be as good and tender hearted, as other people: and if they were well perswaded, that, whensoever they go to Masse, it is to see others, if not themselves, swallowing up a man alive, they would not less abhor that Cyclopicall action, then their Priests do sometimes, those who dare not do it, ^b whensoever by some illusion or other, their wafers do appear to them as mans flesh.

But whether it appeares so, or not, if it be really so, no mother would eat the least bit of the flesh of her son, if she thinks it minced with other meat: much less would an honest Christian the whole body, with bones and all, of his Saviour, though he saw it not, yet thought it disguised, and really hidden under the white colour of a wafer. Nor may we palliate this horrid attempt with thinking, that Christ commands us to eat him, *S. John. 6.*

^b Thomas in 4. Diss. 10. q. 1. a. 4.

in any other manner, then to *tast* God, *Psal.* 34. 8. nor that we must at the Holy Communion *eat* Christ, in any other guise, then we are both said and bidden at the holy Baptisme to *put on* Christ. *Rom.* 13. 14. & *Galat.* 3. 27. for neither is here Christ a mantle to be put about our shoulders: nor there any sort of *flesh* or meat, to be swallowed down our stomacks; this is no work, sayes S. *Augustin*, * either for the palate, or for the teeth. By *this manner of speech*, sayes the same holy Father, * *Christ doth not injoyne us, to eat the flesh of the Son of Man*, (for he should seem thereby, to injoyne a cruell action) but to partake his passion, and to let this sweet and saving Meditation sink deeply into our minds, that his flesh was crucified for us. And if they were most brutish men, who could thus mistake his meaning at *Capernaum*, where then it was not so apparently impossible, but he might be eaten by mad men; what madness should this be, now to mistake it thus again, and to think that after his Ascension, which takes away this possibility, (as he did alledge it, as * S. *Augustin* takes it, both to clear his meaning, and to undeceive them.) he should be eaten every day by Christian and sober men? And I would ask of them, who like well this *eating*; and do call it spiritual, because it neither bruises, nor mangles what they eat; whether the whale, that devoured a whole man (namely *Jonas*) at one bit, was a less beastly devourer, then the bears, that in the time of *Elisha*, did tear and eat children in small pieces?

However I do still entertain this honest opinion of

* S. *August.* in *Psal.* 98. ut sup. in *Joh. Tract.* 26. & 27. * *Id.* de *Dof.* *Christ.* 3. c. 16. * *Id.* in *Joh. Tract.* 27.

the Romish laity, that when they go to Masse, their desire is not to see their God and Saviour JESUS CHRIST thus really sacrificed into the condition of a dead man; nor thus eaten presently after, either by their Priests, or themselves: since this kind of worship, besides troubling the whole course of nature, by that prodigious set of Miracles that it is to be done with, makes both reason and piety tremble and stagger under its horror.

A grave and learned Pagan used to say, that among all the Religions of his time, there was of none any one so brutish, as to pretend to eat his God. And a grave and learned Father of the primitive Church, gives it more then once, for a piece of ancient Divinity, that the reason, why in the Law God divided so exactly all kinds of beasts, into *clean*, that could be sacrificed and eaten, and *unclean*, that could not, was purposely to keep his people from that beastly worship, which they had seen so long in Egypt. For, sayes the Father, *they will abominate to worship them that are unclean: and they will be ashamed to take them that are clean for their Gods; since they doe sacrifice & eat them: This being the uttermost degree of madness for one to adore what he eates.*

It seems there was then in the whole world no example of worshippers so barbarous, as to make it their religion, either to eat what they did adore, or to make their God, their victime. And the holy Fathers could not foresee in the after times of the Church, this which they call, *extream brutishness* of Catholicks, in good earnest laying down their

¹ Cicero de Nat. Deor. l. 3. n. 40. ² S. Theodor. in Levitic. quest. 1. Id. in Genes. quest. 55.

Saviour on Altars, and drowning all known Principles of common honesty and true piety, under this horrible Sacrifice; that Chriſt being exalted to the God of all fleſh, Maſter of Angels, and Saviour of all mankind, ſhould every day, at the ſound of five words fall down ſenſeleſs, under the hand of a Maſſe Prieſt, and lye as long as this Enchantment is upon him, open to more diſhonour and diſgraces, for ſmall or no purpoſe at all, then ever he ſuffered on the Croſs for the ſalvation of all mankind.

1. For when he ſuffered on the Croſs, that one ſuffering of few houres, was requited with this honour, that it wrought out eternal ſalvation for all men, who, from the beginning to the end of all the generations of the world, would faithfully rely upon that eternal Sacrifice. And now when thouſands of Maſſes have ſacrificed him thouſands of times; it is not certain whether he had reſcued (out of Purgatory) one ſoul; or obtained pardon for one ſimple venial ſin.

2. When he ſuffered upon the Croſs, he ſuffered neither the leaſt *infirmity* from his nature, nor the leaſt *injury* from men, but it was both deſtinated to a great expiation, by Providence: and (leaſt offence might be taken at it) 'twas mark't & foretold by prophecy. If an insolent man doth but touch him: if another opens his mouth, or ſhakes his head, or ſtretches his hand to abuſe him; there are clear Predictions to guide the hand, order the very words, and to direct the rod, the lance, the nailes, where they ſhould go. At Maſſe what Scripture can Prieſts ſhew, for all the ſhameful accidents that happen to him, as they confeſſe themſelves,
either

either upon, or from their Altars? What either figures, or Oracles are extant in Holy writ, to forewarn sincere Christians, not to be startled at all, when they shall see their dear Saviour, after his glorious Ascension, *brought* or *produced* down every morning into the figure of a thin wafer, and shrunk ^h to an indivisible atome; and then in this slight equipage, flying sometimes like ⁱ dust and stubble in the Aire, or keeping close to the prison, whilst the ^h Masse Priest is about a murther?

3. When our Saviour was on the Cross; though both his paines and ignominies were very great, yet the glorious effects of his power, and Majesty, were at that very time much greater. The whole Earth quaked under his feet. Above the very Heavens did mourn. The graves did open to yeeld up their Dead: and so much strength was left with him, in the very depth of his weakness, that even then and there, as the Apostle doth observe, *Coloss. 1. 15.* He could triumph over all the Powers and the *Principalties* of Hell. At Masse the case is quite altered; for there he lyes, if not quite dead, yet without use of life or strength: there a Masse Priest either keeps, or gives him away, or carryes him about, just as he pleases; And before he be thus disposed of, he may be eaten by some ⁱ vermine, or vomited up ^m out of a weak, or drunken ^a stomach.

The very Devils, who were defeated by him upon his Cross, have the better of him at Masse. Sometimes a witch layes ^o hold on him, to bring about

^h Suarez Disp. 52. sect. 1. ⁱ Miss. Rom. De Defect. panis. n. 7. ^a Fiscal. Temp. An. 1082. Platina in Clement. V. Compil. Chronol. An. 1086. ⁱ Miss. Rom. De Defectu. 5. Si Musca. Gratian. de Consecr. Dist. 2. Qui bene non. ^m Miss. Rom. n. 14. Si Sacerdos evomat. ^a Gratian. de Consecr. Dist. 2. Si quis per ebrietatem. ^o Thom. 4. Sent. Dist. 11. Biel in Can. Lectum. 35.

some ill design. Sometimes a *Monk* will do the like, & to get by him a fair occasion to kill a King. A modest man would blush to read, what ugly sports Devils and Magicians make of him, in their infamous conventicles. It is easy to prove all this by good ^{and} authentick records.

The Lord liveth, and blessed is the rock of our salvation. He certainly is exalted above the reach of men and Devils. But if Masse was, what they pretend; neither Jew, nor Roman Souldier did ever commit greater outrage about his Cross, then what a Roman Priest doth continually at his Altar.

Masse Priests will say, that Christ suffers no paine at this Altar, being there in a condition both *insensible* and *senseless*. But first, it is something, to bring their Saviour to this passe, that he may feel nothing more then do rotten carcasses. Secondly, though he suffers no paine, he suffers such shamefull abuses, as are much worse then any paine. No man, that hath any principle, either of good nature, or common sense, could be glad to see his Fathers Body torne among dogs, or his bones digged out of his grave, and thence thrown upon a dunghill, although neither body, nor bones be in a condition to feel it. And can men full of pretensions to piety and zeal, without any manner of horreur, expose their Saviour to worse abuses; and do this by the Masse, that with shew of duty & devotion handles him thus? and thereupon pray God the Father, to be gracious unto them; and strongly perswade him to it, by shewing to him, his own Son, whom they do serve in this manner?

† Fascicul. Tempor. supr. † Regist. Rothom. Inform. Magdel. Bonan.

These Men do what is in their power, to disguise these absurdities, by pleading the example of God himself, who is really present every where, without any disparagement to his Essence; as if the true Flesh, that Christ had, out of the Loynes of *Abraham*, and which he keeps still in Heaven, were of the same condition, with that eternal Spirit, whom no corporeal thing can affect: and, as if there were no difference between that *glorious immensity*, wherewith God holds and governs all, and this sad imprisonment, which doth keep in, as they suppose, the whole Nature of a compleat man, within the small compass of a thin wafer. Wheresoever Gods immense Presence is, there is his infinite power: there is his throne, and there, even in Hell, the very Devils obey and tremble. And wheresoever the Masse Priest shuts up Christ, there he lyes left as it were in the shadow of Death, with destitution and impotence, to attend him: there the least Mouse, that can but bite a crum of Bread, is strong enough to master him: much more can those damned spirits, who were conquered by his Cross, take shamefull revenges of him, when they get him on his Altar. And it is an easy thing to get him there, since all sorts of Priests both good and bad can consecrate; and since their Consecration, when they make it either for *sport*, or for *witchcraft*, is as powerful to shut in Christ, as if it were wholly intended for the salvation of Mens souls.

It is to as little purpose to say, that when Christ was wounded on the Cross, some drops of his Blood fell to the ground, and there perhaps were sucked by

¹ Bellarm. de Euchar. l. 3. c. 10. §. Ac primum apod. ² Thom. 2. p. 9. §. 4. §. Ac secundum. ³ Francisco. Juarez, ibid. ⁴ Cardin. Perronius de Euchar. l. 3. c. 20.

some worms. For 1. Some drops of Blood are not Christ: And 2. If he suffered upon the Cross both death and curse, and therewith some shedding of Blood, during the days of his Flesh upon earth: there is no reason now, that he should suffer any such either punishment, or dishonour, after all his sufferings are over, and this same Nature that suffered so, is highly exalted above the Heavens. And Bellarmin wrongs much himself, and betrays as much his weak cause, when he is driven to defend it with this impertinent, and, I may say, blasphemous inquiry. *Since there are some, says he, " that cannot endure, that Christ in any wise, should either be shut up in a Pix, or devoured by a beast: I would fain know of them, whether they do not believe that he was once before inclosed within the narrow and dark compass of a womans womb, and after tyed with swadling clothes. For we believe, that Christ once was in the womb of the holy Virgin; first because the Scripture says so, and cannot be understood otherwise. Secondly, because it was altogether needfull it should be so: both for the truth of God, that had promised and foretold it: and for the Redemption of Mankind, that could not be saved without a man made of a woman, and made under the Law, to redeem them that were under the Law. Gal. 4. 4. And we cannot believe that after he is exalted up into Heaven, he can be eaten by earthly Beasts; first because Scripture says it no where: Secondly because to be lodged so in Beasts bellies, were as impertinent to our Salvation, as it is inconsistent with his Glory. The Earth, saith Anastasius " the Sinalte,*

" Bellarm. de Euch. l. 3. c. 10. §. Denique quia nonnulli. " Anast. Sinalit. de Bazarreß. Christ.

(much less the belly and guts of Beasts) *was nota fit place for his Body , after he had layd down the gross infirmity of the Flesh.* Besides , when the truth and the Justice , and the Mercy , and the Wisdome of God did require absolutely , that the Saviour should be made like unto us in all things , sin excepted ; for fear any tincture of sin should come near him , the holy Ghost took care before hand to sanctify that Flesh and Blood , and Womb , out of which he was to be born : And since he was to dye , and to be buried for our sins ; Providence designed him a Sepulcher which no dead body had infected : So both the womb of the Virgin Mary , and that other womb of the Earth , were made clean and fit to receive that Holy One of Israel. I hope Masse Priests will not say so much , either of the Belly and guts of Beasts , which , as *Bellarmin* supposes here , can swallow that , which they call Christ : or of the stomachs of sinners , who , as their ⁷ Rules for Penance presuppose also , may be gorg'd with drink , when they eat him. I am sure that Christ is here twice most horribly blasphemed , first by their comparing that Sanctuary and sacred Womb , where he was pleased to be conceived , with the dirty guts of vermine : Secondly , by comparing those precious sufferings of his , which wrought out our Salvation , and which in order thereunto , were laid on him by God his Father , with Roman impertinencies , that are of their proper making ; and that in their own estimation ⁸ , are scarce able to remit venial sins.

Lastly , they think well to shift off all ugly conse-

⁷ *Gratianus. Consecr. Dist. 2. Si quis per voracitatem.* ⁸ *Soto d. 11. q. 2. a. 5. Linden. l. 4. Pampl. c. 51. Suarez. 3. p. Dist. 79. Sed. 5.*

quences by saying, that ^a what seems to be unseemly for Christ to suffer at Masse, he suffers it not in his *own natural species* or formes, but in the *formes* of Bread and Wine only. They call *species* or *formes* *Sacramental*, all qualities, figures, colours, &c. which were in the Bread and Wine. But this shifting is a meer cheat, or rather an open untruth. For Christ can be no where under the Sacramental species, without being there also within his natural ones: since *Transubstantion* ^b strips them not off: and if it did, *Concomitancy* would restore them. Christ then, I say, cannot be brought down under their hands, in that manner which they fancy, without being and suffering in *propria specie*, that is, in most of his natural formes. He suffers for example, in his own *figure*, *shape*, and *bigness*, which from a proportion becoming a proper Body, must shrink sometimes to the compass of the smallest drop of Wine. And although this reduction be nothing in wide large sheets, which a Dutch Woman can fold into small bundles, or in many yards of pack-thread, that may be winded into a bottom, yet it is very considerable, or rather extreamly ugly and insuitable in a Man, when these Dimensions, which are given him of God, to extend his Body to a decent and natural proportion, both are contracted, and contract him, to such an unnatural hideous smalness, that, as it must need happen at Masse, eyes and heeles, breast and back, head and feet are together. He suffers in his external senses, which by this prodigious posture are made useless. He suffers in *all his internal Faculties*, which there are stop't: in his *understanding* and *memory*, which then faile him, in his *strength* and *si-*

^a Bell. de Euch. l. 3. c. 10. ^b Bezan. de Euch. c. 19. q. 2.

news and bones, which then prove as fluid and weak as water. For otherwise, how could they be drunk.

As to the consecrated species of Bread and Wine, in which they tell us that Christ suffers (as if he did not suffer in his own) they are so far from sheltering him against this unworthy usage, that contrary wise they object him to much worse. It is by their attractive vertue, that (as they say) Christ must follow their motion, when they are tossed or blown up and down: unless the *rapidus Ventus*, that is the Wind that tosses them, be a whirlwind, that wheels them about; for in a circular agitation * these Masters allow him to stand still. But upon any other occasion, as he, who holds the Belt, if he be strong enough, holds the Souldier; what kind of creature soever can lay hold of a consecrated Wafer, pulls the Body, that it contains; pulls it, I say, more infallibly: for the strongest Belt may break, as the Mantle of Samuel did teare. 1. Sam. 15. : 7. and then both Souldier and Prophet have some possibility to escape: But in this case, if the wafer breaks to twenty pieces; whosoever gets the least fragment, † hath as much as if he had all. For here an usual, and withal a most stratige Miracle, multiplies still that one Body, into as many the same Bodies, as there are crums in the whole Wafer. So man, or beasts that have a mind to abuse Christ, can never miss. And therefore these very accidents, or consecrated species, which here they plead to be Shelters, that should fence Christ all about, are the unhappy meanes that expose him to foul indignities: for if there were no such consecrated species

* *Greg. Valent. De modo quo Christ. Diss. 6. g. 4.* † *Suarez. Diss. 52. sect. 1. §. Tertio modo contingit. Thomas. 3. p. 9. 76. n. 3.*

to stick so fast : to him , and to dragg him along with them , I doe not know , what evil Spirits may do ; but I am sure neither Rats , nor Mice could reach him.

I have met with some Protestants , who thought it uncharitable to believe of Papists , that they believe any such horrible doctrines : or that they make of Masse any thing more then the representation of Christs death. Doubtless a great many who go to Masse , think of no more : and I confesse , it is most strange that these two Monsters should really sink into any rational mans brain. 1. That Christ must be sacrificed at the Altar to represent that he was sacrificed upon the Cross : as if Pictures could not represent men , unless the men themselves be standing within or behind their own Pictures. 2. That Christ , who is supposed to be so well hidden under a condition , where neither Men nor Angels see him , can represent both himself and his sufferings , without being seen. We take alwayes things that are seen , to represent them that are not so : But here contrarywise , things we see not , must represent them that were seen. Surely nothing less then a dereliction and judgement from Almighty God , can give over understanding Men , to such senseless delusions. But notwithstanding tis most certain , gross incongruities are so far from being impos'd , and falsely father'd on Papists , that the most solemn , and the most Catholick worship the Roman Church charges her children with , even all those who have no mind to be charged with Heresie , is this (and if I deceive them , or my self , their answer will undeceive us

^a Suarez, *Disp.* 93. *Seç.* 1. §. Dico quidam. ^b *Thom.* 2. p. 9. 76. a. 7. *Boetius.* 4. *Sent.* d. 10. q. ult.

all) namely to go every morning to Masse, and there apply their hearty devotions to that Service, wherein a Priest pretends,

1. To offer our Saviour to God his Father, as really, as he offered himself upon the Cross.

2. Not to offer him up only, as a Father may offer his Son, and a Master may really and justly too offer his Servant: But to sacrifice him also, as a Priest doth, when he sacrifices his Victim.

3. Because this *sacrificing* requires a *real change*, and even, as some confess it, a *real destruction*; the Priest with his five words, and at the least ten Miracles, must bring down the blessed Saviour under the despicable quantity of the Wafers and Wine consecrated, where He is shut up, for as long time as these consecrated Accidents do last, in such a senseless and stupid manner, that he hath no more use of life and strength to help himself, if any villain will catch him, then that very white shape of Bread, under which he lyes hidden, is endued with.

4. To compleate this Sacrifice, the Priest must either eat him, or rather swallow him down, for fear if he did chew the Wafer, that chewing might leave some small crums, and consequently the whole body, either in the gums, or in some hallow tooth of the Priest.

5. This done, both Priest and People must move God to bless them, in consideration of this Sacrifice, whereby he sees they have so well ordered his Son. If the Priest had the power really to order him thus, there is no man that sees him doing it, but should make it his utmost endeavour, to have him

Thom. 3. p. 9. 76. 4. 6. Durand. d. 9. 9. 3. Suarez, Diss. 45. fol. 81. 5. Dicendum tertio.

hold his hand : nor, no true Christian Heart, but would have all his venial sins forgiven him by some other way, as whipping, confessing, and lying in Purgatory for a while, rather then by such shameful and contumelious handling of Christ. As concerning the Priest, though what he doth be in effect an empty Pageantry; yet since he intends to throw his Saviours Body and Soul into that horrible condition of death, this detestable intention makes him as really guilty of a flagitious and abominable crime, as is that of a Parricide, who intended to kill his Father, but missed his blow, and smote a Post.

6. Both Priest and People adore what they have thus sacrificed.

In this whole business you may observe chiefly these two general things. The attempt, and the Object attempted upon. The Attempt doth consist in three savage Acts. The first, to remember and represent the death of the Lord, by plunging the Lord himself into an invisible and reall condition of death. The second, to adore what one eates, and to sacrifice what one adores; the whole World affording no example of any one Worshipper, that ever bowed to his Victime, except the Roman Priests at Masse; and the Jews at the Passion: where these worshipped Christ in raillery, and after that crucified him. The third, a barbarous thinking of well serving and pleasing God, by thus abusing his dear Son.

2. As to the Object of this Attempt, if it is the true Son of God, whom Rom. Priests thus offer, and devour, Masse is an open Cruelty. And if it be not the true, but a false and imaginary Christ, whom they adore thus solemnly, Masse is open Idolatry.

CHAP. VIII.

*That no Pagan God ever had either
so many, or so notorious Characters of
a downright Idol, as what is adored
at Masse.*

IDOLL is a Relative, that here may look towards three things. 1. To the thing which it represents, in which sense the 72. Interpreters sometimes take *Idol*, *Image*, and *Carved thing* promiscuously. 2. To that religious Service, that Men will bestow upon it. Thus, that which is an *Image* in a House, where it hangs but for ornament, becomes an *Idol* in a Church, if it be removed thither to be worshipped. 3. To that foolish opinion which sets men upon this worshipping, which is as vain as vanity it self; in which respect the Hebrews use to call *Idols* and false Gods *עֲבֹתָא* that is, Things worth nothing. Whereto the Prophet Jeremy alludes, c. 2. 9. *They walk after that which profits nothing*, or rather things that are not at all, or a meer *Nothing*. Which sense S. Paul seems to allude to, when he says, *that the Idol is nothing*. 1. Corinth. 8. 4. That is, Idols may be somewhat, as to the *material part*; for so, they are sometimes brave works of Mens hands, statues of Gold, &c. Sometimes excellent works of God himself, as Sun and Moon, Angels, and Saints: But as to their other *formal being* of any excellency, which might require Divine worship, they are nothing at

all of that, which fond worshippers are pleased to conceive of them.

Good Authors * say of *Serapis*, the greatest Idol of Egypt, that when Bishop *Theophilus* Patriarch of Alexandria, was about to beat it down, the People thought that the least stroke offered upon that Image, would provoke the God whose it was, to send forthwith plagues among them : and that if it were quite beaten down, the Land would shake under that fall. Notwithstanding all this, *Theophilus* sent for tools, and Men fit for his work. When the People saw the Black-smithes with their Hammers, they presently tryed out, they were undone. But when *Serapis* his Head was cut off, and his Body thrown down from that advantageous station, that helped somewhat the huge Statue, to keep its worshippers in awe; instead of Plagues, and Thunderbolts, they saw nothing but a swarm of Mice, which the blow had frighted away out of the body of this God, besides many secret conveyances behind in the wall, by which Priests did usually get up, to move and to animate this Idol, as occasion did require. Consider therefore this vain Image in all its Materials: it was something indeed, to wit an admirable piece of work, but as to that Divine power, that Pagans did conceive of it, it was nothing.

To come neerer our business, take the *Virgin Mary* for what she is; think she is the most blessed, the most holy, and the most happy of Women: and God forbid we should ever either think, or speak otherwise of that glorious chosen Vessel. But if you make her a Goddess, or a Queen, and Mistress of the whole

* *Thodora. Hist. Iacobus. Li. 5. c. 22.* *b* *Missal. Paris. pag. 205.*
Is. p. 163.

World:

World: who, as Mother^e may command Christ; and raise^d her Seat above or near the Throne of God the Father: and out of this Elevation rescue sometimes from the hands of Justice desperate men, after they^e have denyed *Baptisme*, *Trinity*, and all sacred things, except her self: and appear to S. *Dominick* with a Troop^e of above a hundred armed Angels, to strengthen him against 1500. Devils, who tormented an Heretick for laughing at her Rosary: and come down to Purgatory^e punctually every Saturday. On the other side, if you make her come down out of this glorious Majesty, either to cure^e the scabbs of a young Monk; or to visit a^d sick Miller in Germany; or walk about that same Country to make her Image^e sing at Masse; thus, I say, you shall render the blessed Virgin a met Legend, and if you worship and pray to her upon such accounts, you shall make her also a true Idol.

This is the case of *Masse worship*. What a Priest holds, breaks, consecrates, elevates, and adores, is certainly something; to wit, a white thin Wafer of the bigness of a Roman penny, dried between two hot Irons, by a Baker. But if you think that whilst the Priest mutters five words, presently parts out of his mouth, or from Heaven, a miraculous power, that will destroy the whole substance of this said Wafer, and that under its remaining white and round figures, creeps that very Body of Christ, which by his Ascension hath bin carryed up to Heaven: and farther, that being once

^a *Misal. Paris. pag. 203. (9 p. 165.* ^b *Misal. Par. Miss. de B. M. p. 18.* ^c *Argem. de 7. Excellent. Edit. 1614.* ^d *Scala Caeli Privileg. 2.* ^e *Specul. Exempl. dipt. Roser. exempl. 1.* ^f *Bulla Sabbathi Joh. 22. confirm. by Pope Alexand. 5.* ^g *Specul. Exempl. Titul. R. M. Exempl. 18.* ^h *ibid. Exempl. 32.* ⁱ *Cesarion. l. 7. c. 21.*

got in, this new lodging made of figures, &c. wrap it about so strait, that it pulls the new Guest, whithersoever the Priest, or the Rat, or other vermine will carry it; and thus gives him close attendance, as long as it is able to last: all these and other like phancies come to Nothing, and this *Nothing* being worshipped, is an *Idol*.

The truth is, of all Idols that ever were worshipped by Pagans, there is none so open and exposed to all the reproaches and censures of holy Men in Scripture, as is this which Roman Catholiks adore solemnly at every Masse: And if this which they thus adore, were truly Christ, one might safely aver (what even to think were blasphemy) that neither Prophets, nor holy Fathers, in their speeches against Heathenish Gods, either considered well what they said, or ever thought well of their Saviour.

1. To begin with their Original, when the Prophet *Isaiah* inveighs against them who worship Gods made by a Carpenter, of a *Tree*, which the Worshippers had planted, and after hewen into pieces, whereof one was to heat an Oven, and the others to make a God. c. 43. v. 14. 15. 17. can any rational man think that the Holy Ghost did foresee, that all true worshippers in the times of the Messias, were to adore a God every morning made of, and every morning inclosed within somewhat of that Wheat, that first Countrey-men had sown, and bakers baked into Wafers, of which afterwards an Apothecary was to take some to wrap Pills in, and a Priest all the rest to consecrate into a God? And if the taking that for a God, which before the Consecration was but a Stock, is a Pagan blindness

fit for a Prophet to wonder at. v. 18. Is the adoring that for a Saviour, which, immediately before the uttering of some few words, was a thin wafer, such clear understanding, as may become a Catholick? Here, saith honest *Minutius*,¹ *Pagans melt Brass, they cast it, they set it up, they fasten it, 'tis yet no God: they polish it, they adorne it; neither is it yet a God: But see now, they consecrate it, and pray to it, then as soon as Men will have it to be a God, it is a God.* Was this wise man blind, not to see that Pagans might return the same raillery? Christians sow Wheat, they cut, gather, and thresh it, 'tis no Christ yet: they grind it, they sift it, they bake it, 'tis but a Wafer; they set it upon an Altar, they elevate it, and crosse it several times, no wonder yett at last they speak five words upon it, presently ten Miracles breake forth, and among a hundred wafers, which are all like one to another, that which they are pleased to think upon, is their *Saviour*.

Where was the wit and judgement of holy Fathers, *S. Chrysostome*,² *Arnobius*,³ *Tertullian*⁴ (if they had then Romes Masse worship) when they charged Pagans with flat madness, for lodging their Gods in Images, and for dreaming of Consecrations, which might turn the fate of vile materials into Gods, or shut these venerable Gods in vile Vessels; nor perceiving in the mean while, that if Christians did then, what Roman Catholicks do now; both antient Christians, and new Catholicks fall visibly to worse follies? For the blindest Pagans never dreamed in the consecrating of their Idols, to turn effectually the substance of brass, stone, or timber into the very Nature

¹ *Minutius in OEu.* ² *Chrysost. in Natal. tom. 3. p. 317. edit. Eten.*
³ *Arnob. l. 6.* ⁴ *Tertull. Apolog. c. 12. initio.*

of their Gods : as these , who think and talk all ways of *converting the whole substance* of Wafers into the *whole Body* of Christ. Pagans could change by their Idol worship , the Glory of the Incorruptible God into Images *Rom. 1. 23.* made of vile materials : but they did not intend , by any help of miracles , to change this vile material into any God. This extraordinary attempt was never own'd , as I can remember , during the times of Pagan Rome. And Pagans did acknowledge their wood and stones , even after they had consecrated them into their Gods , to be no more [?] then *Seats* and *Domicils* made of wood and stone , where their Gods did love to appear : and where their assisting power , which they did call *Numen* , was wont to work.

This being so , all both reproaches and ironies , which Holy Prophets throw on Idols , fall twenty times more heavy upon what is adored at Masse. For example , if with Jacob , you laugh at *Laban* , *Gen. 21. 30.* for serving Gods , that a man or woman can steal away , or at the *Egyptians* with *Isaiah 2. 20.* for worshipping that at one time , which they must cast to Moles at another : or at the *Babylonians* , *Isaiah. 46. 7.* for carrying on their shoulders their Gods , who otherwise could not help themselves : or at *Bel* and *Nebos* Priests , *Isaiah. 46. 1. 2.* because their Gods fall to the ground , and are carryed away captive ; these Idolaters will tell you , that all such reproaches , are gross mistakes : that they are not so mad , as to think that brass or timber can make a Gods and that when these materials fall to the ground , or are stolen , or carryed away by Souldiers , their

[?] *Arnob. l. 6. Porphyr. apud Euseb. de Prep. Evang. pag. 6. edit. Steph. Celsus apud Orig. l. 7. pag. 37. Athanas. Oration. cont. Gent. pag. 17. id. Comelin.*

Gods are neither shut in, nor tyed up to their own Images. This indeed was not sufficient, to exempt *Laban*, *Egypt*, and *Babylon* from the Burthen and Lash of the Holy Prophets. For when these Pagans worshipped either their *Bel*, or their *Scrapis*: it was then just with them, as it is now with downright Catholick Pilgrims at the Lady of *Lauretta*; the Gods and the wooden Images in their popular Devotions most commonly went together. But however it is far more, then Roman Catholicks will or can say for what they do. 1. What Roman Catholicks adore, is exposed to all the insufferable abuses, that any dumb Idol can receive. It fals often then ever *Neb* did to the ground; witness the injunction of *Scraping* the ground where it falls. It is sometimes stolen away, as the poor Gods of *Laban* were; witness P. *Innocents* Decree, that it be so well kept, that no rash hand may approach it. Witness also the sad complaint, that a Bishop made to *Charles* the fifth, that his Church was so slenderly built, that the very Body of the Lord was not safe from thieves and witches. It is sometimes carryed away captive, as were the Heathenish Gods, whom Pagan Rome had conquered; witness S. *Lewis* the LX. who being beaten, and in great distress, surrendred it for a Pawn, into the hands of the Sultan, who carryed it away to Egypt.

2. It is exposed both to a greater number, and a worse kind of contumelious usages, then have ever bin heard of Idols. 1. Never Idols were eaten up, or swallowed down by their own worshippers, except these two, the golden Calf, and the Masse God. But

¹ *Missal. Rom. de Defect. in Ministr. Cant. 15.* ² *Junoe. 7. Decretal. l. 3. Titul. 44. c. 1.* ³ *Alex. Gerardus. Anim. sub fin.* ⁴ *Forius.*

here is the great difference between these two sorts of worshippers ; They who worshipped the *Calf*, took it but for a representative of God : and when they had it down their throats, they were presently convinced that this God was but an Idol. This was a convincing evidence, which *Moses* had learned of *Noah* : as *Noah* had learned it of God ; when, as Holy Fathers ^u take it, God by distinguishing *clean* and *unclean*, in order either to prevent, or to convince Idolatry, gave Mankind ground for this Rule ; *that neither the things which are unclean, nor the things that are eaten, as being clean, must be adored, or thought to be Gods.* This Rule stood in the Church of God, till Transubstantiation put it down : for Masse cannot abide such Doctrine. Here *Noah*, *Moses*, and God himself are confuted. And when they thought to have sufficiently kept off Paganisme, by throwing their Gods among meats, that do fall down to Mens bellies, as *Isaiah* did afterwards by throwing them among such things as should be cast to *Bats* and *Moles*, 46. 7. Roman Priests take up the quarrel, and maintain by what doth happen often at Masse, that Gods may be Gods still, though they should fall into worse places. If heathenish Gods fall but to the ground, though it be but seldom, and by mischance, Holy Prophets will laugh at them : and when the Masse God falls into worse filth, which is often, and of due course, whensoever it is vomited up, good Catholicks will ^u adore it, So certain and evident it is, that those Holy Prophets and these good Catholicks are not lead by the same spirit.

^u S. Theodoret. in Genf. interrog. 55. ^u Missal. Rom. de Defectib. 10. num. 14. Si Sacerdos. Suarez de Euchar. Diss. 46. sect. 8. h. Sequitur tertio,

Secondly, lest you should reply, that the Mouthes, & throats, and stomachs of consecrated Priests have Priviledges; for some say, that Priests doe compleat ^a essentially the Sacrifice, when they eat it, which without question lay-men doe not; it is now generally agreed amongst them, that the most lewd and beastly lay-men, doe both swallow down, and afterwards cast up sometimes this self same adorable object. *Bonaventure* indeed, and some few more, once had the simplicity to startle at this. But Pope ^a *Gregory* the XI. and the whole Schoole, have long since undeceived all Roman Catholicks of that errour: So that now it is publickly taught, that, if not a man onely, but even the vilest vermin, can nibble at consecrated Bread, she goes ^a away with this Masse God: and keepes him, whether in her mouth, or stomach, or guts, for as long as she can keep that crumb of Bread. Therefore are these two rules ^b prescribed. 1. That the Priest *lick*, or take up most reverently, if he can, what hath bin thus miscarried. 2. And that when either flies, or spiders chance to fall into the Chalice, because these little beasts can not drink so little, but they drink him whole, and have him in their little guts; the Priest must by all means swallow down these flies, and spiders, if he can doe it, without the indangering of his life. Once was the time, that whole *Egypt* was made ashamed of the stateliest God they had, as soon as they saw mice creeping out of the belly of their God: what would they therefore have done, if they have seen their God creeping

^a Bellarm. de Miss. l. 1. c. 27. ^b Direct. Inquisit. p. 2. q. 10. ^c Gehr. Vasquez Dissp. 195. c. 5. ^d Missale Rom. De defectibus, c. 10. n. 5.

down, as the Masse God doth, into the belly of these mice?

Thirdly, What Rome adores, fares sometimes worse, & this must happen when the Priests stomach cannot digest what it receives: its natural ferment being depraved or overthrown; for in that case whatever is eaten, must be cast off crude and unaltered; and so discharg'd by the usual evacuation of nature. *Where is the wise man,* says Cardinal Contarenus, *who can doubt it? since the vertue of Consecration holds out as long, as the thing which is consecrated, that is, the accidents of Bread and Wine.* And therefore some here put in a caveat^d against *lienteries*, and such like indispositions; that no man, being troubled with such weaknesses, presume to eat the Sacrament, for fear of throwing, what he adores, whither I am sure no Pagan worshipper would throw his God.

Pious and learned *Origen* demonstrates against *Celsus*, the *uncleanness* of that Spirit, which inspired Pagan Prophets by the unclean parts he enter'd: & upon the same ground one may guesse at the holiness attributed to this God of Bread, by the same parts that he goes out of. I cannot write to this purpose, what a civil man could not read, or a pious one but think of, and therefore forbear to dilate on it. Learned men know, what Rabbins say about the worshipping of *Baal peor*. This new Idoll is twice as bad: for certainly neither ancient, nor moderne expositors thought hitherto, that Holy Scripture should call a Deity, *Bosheit*, & *Gillulim*, that is God of *shame* and *dung*, upon such a literal and proper account.

^c *Contra. Celsus. Christ. Inter. 14. Sotus 4. Sent. d. 12. q. 1. a. 3.* ^d *Palud. in 4. d. 9. q. 1. a. 2.* ^e *Origen. contr. Cels. l. 7. sub init.*

Lastly,

Lastly, as here are heavier charges laid upon this, then ever were upon any Pagan Idoll; so hath a Roman Priest much less to say, to shift them off, then a Pagan. He cannot deny (as a Pagan can) but that this very thing, which is so infamously abused by all creatures, and of all sorts, is the direct ^e object of his best adoration, and the very God (not his Sacrament or Image only) whom he worships, and looks full in the face, when he falls on his knees at the elevation of the *Hoss*. Neither can a Roman Priest deny, as can a Pagan in some degree, but that the Roman Consecration is both more *Destruitive*, and more *Binding*, then the Pagan hitherto is known to have bin. I say more *Destruitive*, both to the *consecrated wafer*; for it destroyes its whole substance: and proceeds to the very Body and Soul, which it drives into the room of that evacuated substance; since it deprives them of the actual use of all their senses and faculties. The Body hath eyes, and cannot see: it hath hands, and handles not, &c. and so forth all along the perfect description made twice *Psal.* 115. and 135. of an Idoll. whereas Pagans, first never destroyed their gold and silver, when they consecrated them into images: and secondly, when they called their Gods into them, and got them in, they never pretended to enchant them in any manner, that should make those Spirits more senseless and lifeless when they were in, then when they were out.

I say also, the Roman Church must acknowledge their Consecration to be more terrible, then the Pagan enchantment, not only in *destroying*, but

Misel. Rom. Ecc. pag. 303. 304. 310.

also

also in *Binding* ; for though consecrated Images were called sometimes , *Bodies* , which these *Spirits* did animate , because sometimes they made them speak yet were they properly but *Seats* , and *Houses* , which they were pleased to haunt. So that when Pagan or Christian Conquerours did carry away these Images out of their towns ; it was no more then if his Holiness would remove old *S. Patrick* out of *Ireland* , or our *Lady* from *Lauretta*. These heathenish *Spirits* were not at all carryed in fetters , like true captives , they had the liberty to follow the Triumphant chariots at a distance , and hover far or neer about their captive Images , as sea plovers about their brood. Nay more , they had liberty to fly far and wide over the whole face of the world : it was enough , if now and then , they would visit their old Abodes. Whereas at *Massé* , the Deity is entangled as a bird within a net , so piteously immur'd and seal'd up within these consecrated figures , that whosoever can catch the wafers , catches therewith what they containe God , and Christ , and Saviour together. And whereas old *Romans* did bring into their *Pantheon* , (that was a Temple for all Gods , among their other Conquests) the Idols of most Nations : Now by a contrary revolution of affaires , a *Turk* , a *Jew* , a *Witch* , a *rat* , a *bird* in a wood , any thing , that can but bite , may carry away this *Roman God* .

Unto all this , what the *Roman Clergy* can principally say for themselves , is that the blessed Saviour whom they say they adore at *Massé* , falls into this deaddish condition , that exposes him to these abuses , *quatenus est in Sacramento* , only as it is
either

either offered to God by the Sacrifice, or given to Communicants by the Sacrament of Masse: but that nevertheless he continues to be at the right hand of his Father, both in the possession of a most glorious life and strength, and above all Injuries. I doe not here dispute, whether the same Body, which is at the right hand of God, can at the same moment of time, be here beneath upon an Altar: Nor whether the same Body, which here at *Durham* is lifted up, to be adored, by one Priest, may at *London* at the same time be thrown into the fire by another to stop the flame; or delivered in the *Holy land* into the hands of a *Sultan*, for the security of his mony: Nor whether twenty consecrated wafers, whereof one is danced about among Witches, another at the same time is devoutly carried to a dying man, another hath some other fate, &c. in twenty several places, can contain one and the same man; as if you would fancy that twenty or fourty shells can contain all severally, one and the same little oysters; I answer in one word to what is said, that the glorious Saviour, who sits at the right hand of his Father, and there sees and governs all things both in Heaven and Earth, is Christ, the great and eternal God: And if you suppose him to be with his Body and Soul, in the Sacrament, and as being there, not to be able either to help himself or help others, certainly as being there, and as being such, you make him a perfect *Idoll*. For of these two manners of being, to wit, the *Sacramental* in a wafer, and the *Natural* in Heaven, which they do presuppose to be, so equally both real &

8 *De Sacram.* c. 17. q. 13. n. 7.

independent the one from the other, that Christ is pretended to be both as really and as absolutely in the wafer, as in Heaven; his natural and glorious presence in Heaven doth not impede his desolate presence in the wafer. Here he lies still as destitute of all actual use of life, and strength under the hands of a Roman, as if he was not there with his Father, *Christ* reigning among and above all Angels, doth not rescue the poor ^a *Captive*, whom a Turkish *Sultan* carries away: nor the poor wretch, whom ⁱ a flie can as easily swallow, as it can drink: nor a pitifuller creature, ^k that did hang about the beard of rude untrimmed laymen, before strict order had bin given, that they should take the Sacrament but in one kind, *Concomitancy*, or *Identity* of one Body in thousand places; and such other pretty *Toyes*, that Masse Priests must call to their help, do no more rescue Christ from being in the guts of twenty butter-flies, for all his being among Angels, then this being of his among Angels, is, as they say, hindred by his being in the guts of butter-flies. If these and other like passages are as reall, as they are pretended to be; Roman Priests, who would offer to bring the blessed Saviour to such streights, are as bad as *Typhon* himself, and all his brothers, the *Giants*, who forced all the Gods of those times, to hide themselves in *Crocodiles*: and their Consecrations at Masse may go beyond the cruelty of all enchantements known any where.

But if nothing of all this be true, if the whole theory of the Roman Masse, be a long dream of

^a *Joanna sup.* ⁱ *Missal. Rom.* De defect. 6. Si Massa. ^k *Job. Gerson.* de Com. sub utraq. pag. 102. Periculum in longia Barba Laicorum.

groundles impossibilities, there neither is, nor ever was *Pagan* Idolatry like the *Roman*, as even Jesuites sometimes ¹ confesse. And those heathen, who worshipped senseless stocks, and stones, can say a great deal more for themselves, then they who worship a consecrated wafer. For they who worship't *wood* and *stone*, as once most part of the world did; or *Rams*, and *Hawkes*, and *Snakes*, as the inhabitants of Egypt did; they were hereto perswaded in consideration of somewhat else, greater then any thing that could be contained in them. Among the Idolaters of all Ages, except only the *Manichees*, whom *S. Augustin* ² makes worse then Pagans: because these worshipped allways something, that was, though 'twas not God; and those adored meer Fictions (namely Christs hanging on tops of trees) which neither were Gods, nor any thing else: Except these *Manichees*, I say, the whole Vatican in all its ancient Manuscripts cannot find one Pagan example, that ever adored, as the true direct object of Devotion, such a small senseless ungodlike substance, as is contained in a wafer.

Against this, the last refuge of Roman Catholicks, is to defend themselves, by pleading *good Intention*, and say they directly worship, what is contained in this wafer, because they take it for their Saviour. So might they plead, who worshipped the *Sun*, & *Moon* (common Idols of ancient times,) for they would not have lookt up twice towards them, as upon objects of supream worship, if they had not thought them to be true Gods. And in this case, the *Pagan* hath this advantage for his ex-

¹ *Coffr. Enchirid. de Euchar. c. 8. §. Decima, pag. 301. Edit. Colon 1587.* ² *Augustin, contra Faustum. l. 20. c. 9.*

cuse : that he can see in the *splendor*, *motion*, and *influences* of these great and noble bodies, more probabilities to betoken a God, and so both to deceive, and defend himself, then the *Roman* can ever perceive in a *wafer*. In other cases, I ingenuously confess, the *Pagan* may have the worse; because in thinking to serve a God, they commonly served a *Devil*: whereas the *Roman* serves but a *wafer*. But in this, they are both alike, that both worship a meer *creature* instead of the blessed *Creator*: and that neither *ignorance*, nor good *Intention* can excuse their *Idolatry*. Otherwise, if that ignorance, which commonly misguides *Intentions*, and causes all *Idolatry*, could excuse it also in any considerable measure, there would be found no damnable *Idolater* in the whole world, if he hath a Religion, and hath not made himself guilty before of the sin against the Holy Ghost: a rare sin in the world, whereas *Idolatry* is common. For it is hard to find any one *Pagan*, who will confess, that he ever adored his base *Idols*, without this good intention, of adoring what he thought a *God*.

The truth is; there may happen mistakes, which good intentions will in some measure explate: as either when error cannot be avoided, what *application* or *care* soever a man will use to prevent it: or when sometimes the suddenness of thing prevents all application and care. Thus far one may pardon that devout woman, *John. 20. 15.* who at the first encounter took Christ for a Gardiner. And that blessed Apostle, *Revel. 22. 8.* who, being dazled & overcome with glorious apparitions, worshipped an Angel, thinking he had bin the Saviour. But there

there are some other mistakes, which might have bin, either prevented at the first, or corrected and restrained in the progress, if there had been no want of honest endeavour about the knowing of the truth. Thus a foolish woman may take one in the dark for her Husband, whom, if she had had but the patience to hear him speak, she might forthwith have known to be no other then her Neighbour. And thus millions of men receive into their hearts the first Religion which their Countreys afford, which upon better enquiry, if they would have bin at that trouble, they might have found to be no better then *prophanes*. All such mistakes argue a vice within the heart, namely *stupidity*, and willful *unconcernedness* about good and bad, which sometimes is as inexcusable, as the very *sin* which they cause. Who can excuse a *Pharisee*, for throwing stones (although *ignorantly*, and upon that ignorance out of great Zeal. Act. 3. 17.) upon *Jesus*, when so many Prophets and more Miracles, if they would have examined them, proclaimed openly he was the *CHRIST*? Who can excuse either an *Egyptian*, if he take a *Leek* for his God: or a *Roman*, if he take what he *eates*, and sometimes * *spues*, for a glorious *Saviour*; when his *Faith*, his *Reason*, and all his *Senses* do bid him to take it for bread? And if he cannot yet discern it with all these helps, the very Birds and Flyes, that feed on it, will help him out of his errour (as say holy Fathers, * who used to laugh at such heathenish follies) and teach him better, what this God is.

* *Missal. Rom. de Defect. lgc. c. 10. nu. 14. Si Sacerdos evomet.*
 * *Mimius in Octav. Quanta de Diis lgc.* The very Rats and Bats know better then you, (Pagans) that your Gods have neither sense nor knowledge: for they sit upon them, and would, if you did not fright them away, nest in their mouthes. *Edist. Oxon. 1631. p. 75.* *

As for the sincere intention here pretended, it is altogether inconsistent with such mistakes; there is no honest intention in that woman, who in the dark ventures her self with every one promiscuously as her *Husband*: nor in that blind worshipper, who rather then to examine truth, will take stone, bread, brass, wood, or any thing else for his *Saviour*. It being certain, that an earnest and true intention in a woman, of dealing faithfully with her husband; or in a worshipper of applying his heart to none but to the true and living Lord, would permit no room for such mistakes.

The Roman Church hath at this day two most special objects for the choicest Devotions; the B. *Virgin*, and the *Sacrament*. After that, Catholicks have bestowed on Her all expressions of Faith and Adoration, that *David* could bestow on God, and excuse themselves from Idolatry by their acknowledging that the Blessed Virgin is a creature and not a God: as if a Woman surprised in bed with her neighbour, should cry out, it is not adultery, because she knows she doth not lye with her Husband. And when they bestow upon a consecrated wafer, the same direct and terminated Adoration, which is due to Christ, they hope they will be excused from plain Idolatry by good intention and ignorance, because forsooth they would not have worshipped a silly

* *S. August. in Psal. 113. Quamto magis* &c. It were better for you (Pagans) to worship Snakes, and other Beasts, that understand your Gods better then you do, &c. *Theodore's Psalm. 113. viderunt* &c. These heathenish Gods are not onely viler then the Artificers who made them, but also then the smallest vermins &c. *S. Athanas.orat. cont. Gent. qui agnoscuntur* &c. They are not ashamed to adore as Gods such stones as they tread under their feet, and *sensible* and *rational* worshippers will fall down and pray before things destitute of all use of *sense* and *reason* &c.

wafer

wafer, if they had known it to be but a *wafer*. So chuse whether of the two you please, either knowing or not knowing will justify these worshippers: and the Harlot between knowledge and ignorance, like a Rat running to and fro between joint stools, shall never be taken in her sin.

In the mean time, whatever they know or know not, this is certain and unanswerable, that if by their consecration they reduce the Blessed *Saviour* to that pittiful condition of being enclosed in a *wafer*, and thereunder being exposed to all the dishonours that attend such a pittiful condition, their *Masse* is a detestable *Tragedy*, and themselves most cruel *Actors*. And if their *Consecration* hath no such reall effects, but consecrated *Bread* is still bread; then what can their worshipping of this wafer be else, then such a compleat *Idolatry*, as the whole World hath not the like? But I return to the *Sacrifice*.

CHAP. IX.

Concerning Altar and Miracles necessary to the Masse Priest in his Sacrifice.

MASSE, as it is already said, cannot be such a reall Sacrifice, as it is pretended to be, without a *Priest*, and an *Altar*.

As for *Altars*, good care hath bin taken, that they should be right and compleat. It is ordered
they

they be made of ^a *stone*: otherwise if they were of *wood*, such as the Apostles once ^b had theirs; they could not be *anointed*. They must be all of one ^c piece, not of two, shutting like a Book, or joyned one to another. They must be *anointed* with what they call *Chrisma*, and washed and sprinkled with *holy Water*. For this *Sprinkling* is likely ^e to procure remission of venial sins. They must be consecrated by a Bishop; unless it be in remote Countreys, where by a most special priviledge, Jesuites may performe that Office. The Prayers at this Consecration come to no less then to bringing down ^f the *Holy Ghost* upon these stones. Upon these Altars must there be Wax-candles ^g burning night and day; for without these it were ^h a mortal sin to say a Masse: and under them *Bones* of dead *Saints*, or in default thereof, as some think ^k the very *Body* of *Christ*, must be buryed or deposited as a *Relick*. I lay aside many lesser formalities, as the seven *Ceruinings*, the five *Crosses*, &c. which for all that are conceived to be extreemly necessary. For says *Suarez*, it were a ⁱ mortal sin to celebrate the Sacrifice upon an Altar not consecrated after this manner: since by this Consecration Altars ^m receive a *Spiritual* vertue, which make them fit for *Gods service*.

All these things are easy to be had. The greater difficulty might be to find out such extraordinary *Indulgences*, as may both draw much People to

^a Decret. Eucharist. Tom. 1. Concil. ^b Suarez Disp. 81. Sect. 5. §. Dicendum. ^c Gratian. de Consecrat. Dist. 1. Altaria. ^d Sykesius in Summa verb. Altar. ^e Thomas. 3. p. 9. 83. a. 3. Ad tertium. ^f Vasquez, Disp. 233. c. 2. ^g Pontifical. Rom. de Consecrat. Altaris. ^h Paul. Durand. l. 2. c. 13. ⁱ Bezan. de Moral. Diss. 9. 7. §. Secunda Conclusio. ^k Durant. Rational. l. 1. c. 7. pag. 15. ^m Suarez, Disp. 81. sect. 5. §. In tertio. ⁿ Thomas. 3. p. 9. 83. art. 3. Ad tertium.

Masse, and capacitate the Altar to raise the Sacrifice of Christ offered thereon, to some considerable rate, above its ordinary value.

But the mainest difficulty of all, is to get such a Priest, as may be well qualified, for the great work, which he undertakes. This great work is, to get within his reach the Body of Christ from Heaven: and in order to this reaching; to work in five words, more Miracles then either *Moses* or *Elishab*, or any other Saint, unless it be S. *Dominick* and S. *Francis*, ever did in his whole life.

At his saying these few Latin words, *Hoc est enim Corpus meum*, if he will but mind what he says (for without this intention, there is nothing done) 1. The substance of as many *Wafers cakes* as can be well laid on the Altar, is destroyed in a moment. And what you see remaining of them, is no more then an empty figure, a white colour, and such other hollow shadows. 2. These Shadows and Figures, after they have lost their substance, which was their only seat & support, must against their own nature, subsist without it and by themselves. The whole World affords nothing like. For the *Apples* found about *Sodom*, that S. *Augustine* ^a makes mention of, have some ashes or soot within, which supports their cheating colour. And those *Tunns*, which, as some say, a kind of Thunder will waft within, and spare without, have still a dry hardned substance, that maintains their outward Figure. The very *Phantasmes*, such as the *Disciples* being affrighted once thought they saw, though destitute of *Flesh* and *Bones*, yet have some kind of *vapour*, or condensed air, that gives ground to their appearance. But these

^a *August. de Civ. l. 21. c. 5.*

Mass Accidents have not so much as the ordinary Aire to hang upon. The *whiteness* and *roundness* and *tast* and *dryness* of these consecrated wafers remain when the white, round, insipid, dry wafers are destroyed; just as if you can imagine all the Stories and Antiquities of the *Vatican Library*, fluttering still about the Walls, after all the Books that contain'd them, are consumed by age, or burnt to ashes. Such a continual and prodigious Miracle, never heard of before *Transubstantiation*, must at every *Mass* save and keep these white, round, dry *Nothings*.

3. A third *Miracle* must fetch down, and then pack up, a proper and well proportioned *Body*, within every one of those little rooms, which the wafers substance thus destroyed hath left empty. A huge *Camel* passing through the eye of a fine needle; or a *Giant* hiding himself under a nut shell, would be twenty times less wonderfull.

4. A fourth *Miracle* must make this *Body* lye, sit, or stand, or however be in twenty thousand several places at the same time: and teach the *Angel* better *Logick*, then that he made use of, *Matth.* 28. 6. to conclude, that *Christ* was not in the *Sepulcher*, because he was gone to *Galilee*; for by vertue of this *Miracle*, *Christ* might be both in the *Sepulcher*, in *Galilee*, and in a thousand other most distant Countreys.

5. Four such other like these, are requisite to the Sacrifice of him under the other kind, that is, the *form of wine*. There are two more required sometimes for to create a new substance for *verm*, *vineger*, and other things, whensoever they are engendred under the consecrated forms of Bread and Wine.

Wine. This corruption is found sometimes, as they say, under the *consecrated Species*, to conceal this great Mystery, and to keep up the worth of their merit, who believe it; for if nothing were produced when these *Species* are corrupted, that one experiment would discover *Transubstantiation*: and it were no *Faith* to believe a thing that were thus seen. Therefore to this holy purpose * wise Catholicks will allow new Miracles, to make worms and vinegar, when the *consecrated Species* are kept too long, or to make ashes when they are burnt: or to make new Bread and new Wine in their behalf, who either out of infidelity, will try whether there be any substance under these shows, or out of gluttony will eat and drink so much of them, that * their Bellies shall swell, and their Brains turn. But let the Priest eat and drink of these never so soberly and sparingly, yet must they turn in his stomach into something, * that falls into the draught, and that is not created without some of these Miracles which attend constantly the work of Transubstantiation: in which case the Miracles are bestowed towards Chamber-pots and close-Stools.

Whosoever will be counted for a true Roman Priest, must have all these Miracles, especially the former, at his command; which certainly is a power above the condition of any Man in two respects. 1. The *stupendousness* of the work. And 2. the familiar Use of it.

1. The *Stupendousness* of the work. For we hear of *Moses*, that he divided the red Sea once: of *Elijah*,

* *Scotus 4. Sent. d. 12. q. 6. §. Dico ergo. Gabr. Dist. in Can. l. 11. 45. P. Durand. ib. 4. Dist. 12. q. 2. m. 10. * Whilansf. tom. 2. q. 62. * Gabr. Vass. tom. 3. in Part. 3. Aquinath. Dist. 195. c. 4. m. 43. * Vassquez ibid. m. 40.*

that he brought down fire from Heaven twice or thrice : of *Jesuah*, that once he made the Sun and Moon stand : But of any Prophet, or Apostle, whose Miracles could go higher, even to the very Throne of God the Father, where Christ doth sit, yet not so safe, but that a Roman Priest may get him down, and dispose of him at his pleasure when he hath him, this is a feat indeed, that never had a *precedent*, nor I think, a *being* since the foundation of this World.

2. I say secondly, the *frequent and familiar use* of these stupendous Miracles; for when *Moses* and the Prophets wrought their Miracles, it was not by any *habitual inherent Gift*, which they might exercise when they would; but then onely, when that Almighty Spirit of God, who gave them the Power, moved them for that time to use it. Hence it is that *Elisbah*, living among many *Lepers*, never cured but one *Naaman*: *Peter* raised but few from the Dead, and *Paul* with his Gift of healing left his dearest Companions, *Trophimus* and *Timothew*, the one dangerously sick at *Miletum*. 2. *Tim.* 4. 20. the other struggling with the pains of an ill stomach at *Ephesus*. 1. *Tim.* 5. 23. Whereas a Roman Priest must by all means be as ready at his *Miracles*, as at his *Mass*. If any of his Parish be dead, or sick; if a Traveller will part earlyer out of the Inn, then the ordinary time of Service; if an *Ox*, or a *Horse*, yea even a *Hen* doe not thrive in the Neighbourhood, presently *Masses* will be called for: and all these Miracles must be at hand, for the preservation of these poore Cattle. So that ordinarily one Priest shall spend more Miracles upon such trivial exigencies, for the behalf of his Parish in half a year,

[*Guill. Alan. de Sacrif. c. 32.*

then

then S. Peter and S. Paul ever wrought throughout all the world in their whole life.

To make these strange things more credible, it avails nothing, to say, that this countrey Priest workes no Miracles, but by the power of our Saviour, who, as they say, is at every Masse the Chief Priest, and the Roman Priest his servant. For *Moses*, and *Peter*, and *Paul* were but servants also, in all the miracles they did. Only here is the difference, which makes the great absurdity; that God did inspire *Moses* to lift up his Rod, *Joshuah* to speak to the Sun; and *Peter* and *Paul* to blesse, or curse, whensoever he was pleased to work Miracles: whereas the Masse Priest, I suppose, waits for no such inspiration to doe his work; contrarywise Christ is conceived to be always ready for this officer, whensoever he will but open his mouth to say five words.

And though this *Substitute* were a mortal & desperate sinner, an *Excommunicated* and *Degraded person*, or even a *Magician*; his Sacrificing Character is held so strong, that the Consecration and Miracles of his Master must still goe on. In so much that if the Priest will meddle with Magical Arts, and intend this business of his, besides that of his proper Office, he can make himself as sure of his pretended Masters assistance, in the Transubstantiating of his wafers, as of his true Masters Incantement, in quenching the fire with them, or turning them into an *Armour*, which no sword or bullet shall pierce. And whereas some-

¹ Franc. Suarez in 3. part. Aquinat. Diss. 77. se. 2. §. Secundus sensus. ² Thomas part. 3. q. 82. a. 7. §. Respondeo. ³ Thomas ibid. a. 8. §. Resp. dicendum. ⁴ Thom. q. 74. a. 2. Ad secundum. ⁵ Semert. Præf. 4. 5. pari. 4. c. 24. De Impenetrabilibus.

times it may happen that Masse does good to no body, in order of *impetrating*, which is the main end of ^b of this Service; yet do they conceive Christ to be so punctual an observer of the time, when these *Officers* will speak *the words*, that though he will attend, neither the devout Prayers of the worshipper, nor any of those ends wherefore the Masse is sung or said; yet will he rather throw away all these Miracles, to no purpose, or, as in the case of black Magick, to ill purposes, then to disappoint the Masse Priest, who of his side makes no question, but, that what he saies will be as powerfully and really brought to pass, as if Christ himself had said it: the Priest, though Sorcerer and degraded, being still united ^c to Christ, as they say, by his *Character*, & in those *Acting* ^d as Christ himself. In a word all these wonders do follow the Priest every day, whither soever he can carry a *consecrate stone*, that is as broad, as to hold up a little Cup, and a Patten. These wonders wait continually for the motion of his tongue, and the opening of his lips: And as soon as the last word of his speech is out of his mouth, presently these wonders deliver Christ, who hath wrought them, into his hand. Rome may wonder at *S. Augustine*, and take him for an ignorant man, who knew nothing that should amaze any body about the Holy Sacraments. ^e *They may be honored*, says he, *as being holy, but not wondered at, as being marvellous.*

Then, when the Priest hath him in his wafer,

^a *Dirond.* 4. D. 12. q. 4. *Vasquez Disp.* 228. c. 3. §. Verum enimverò. *Suarez Disp.* 79. sect. 1. 2. Fundamentum. *Decan. de Sacrif.* 9. 12. §. Dicet, fundatur. ^b *Ballam. de Misf.* l. 2. c. 4. §. Tertis propositio. ^c *Suarez in Thom.* 3. p. 82. a. 7. ^d *Id. Disp.* 89. sect. 11. §. Dico ergo primò. ^e *S. August. de Trinit.* l. 3. c. 10.

like a Corpse in a winding sheet, first he blesses him, and prays to God, that he may be as acceptable, as the Sacrifice of *Abel* was. Then he lifts him up over his head, that all the people may adore him. And because all this while the Priest is the superior, (otherwise he could not bestow a Sacerdotal blessing on him) and hath the advantage to dispose of this his *Victime*; if the Priest chance to be a discreet man, either he carries him abroad, to be adored in a publick Procession; or to be eaten by some dying man, &c. or else he puts him *sub fideli custodia*, where no *rat* or *spider* can come. But if he be *rash*, and careless, (as in all professions every one is not what he should be) then the *Victime* runs the hazard of going along, where-soever *Thieves*, and *Witches* will drive. Now in conscience is this the *CHRIST* the Son of the living God, the only Saviour of the World, the God of Christians, and the Master of Angels: or a pitiful Roman Idoll, which *rogues*, and *Devils* doe toss about, and abuse so? Such *Conceits*, being shuffled among true Christian Mysteries, might go near to tempt the truest and soundest Catholicks, much more a number of unlearned and undiscerning men, to mistrust all, and at last to believe nothing.

CHAP. X.

*Concerning the Office and Order of
Roman Priesthood.*

THIS Priest being armed with these Miracles, proceeds to the *Act of Sacrifice*, *blessing* and *Consecrating*, what is to be Sacrificed. This *Consecration* is none of Gods blessings, wherewith all creatures grow and prosper: since it either destroys, or makes worse every kind of thing it lights upon. When it falls upon the Elements of *Bread* and *Wine*, it consumes clear away their whole *Substance*: And when it falls upon the Body of CHRIST, strips it clear (as to the use) of life, and strength. Thus CHRIST having lost all use of life, and the *Bread* and *Wine* all their substance, do joyne all upon equal termes, to make the compleat *Sacrifice*.

This being done, the Priest bestows the other *Blessing* upon Christ. That *God the Father would be pleased to look propitiously upon it* (that is his beloved Son thus sacrificed) *and to accept of it*, as once he accepted of the offering of his servant Abel, and of the sacrifice of our Patriarch Abraham, and of that holy and spotless *Victime*, which Melchisedek his High-Priest presented him. A very good prayer once, in the mouth and sense of ancient Fathers, and the behalf of the Offerings, which devout people

* Bellarm. de Miss. l. 1. c. 27. §. Tertia propositio. Suarez Diss. 75. sect. 1. §. Dico tertio. b Miss. Rom. in Canon.

in those days usually brought to the Lords Table. But as it is ever since the time of *Transubstantiation* used in behalf of Christ, it cannot be less then *blasphemy*.

These two *Blessings*, however bestow'd on Christ by one Man, must be dispensed by different *Capacities*; and no Priest can compass that essential part of his *Masse*, without acting *three Personages*.

As for this last *Blessing*, which compares Christs Sacrifice to the Rams and Lambs of Abel; the Priest gives it in his own ordinary Office. For every Priest, as *Priest*, by vertue of his *Character*, is Master of his own Victime; and in this capacity can both offer it, and bless it, according to the standing rule, *Hebr. 7. 7. Without all contradiction, (says the Apostle) the less is blessed of the Better.* He speaks of that Blessing that is given by vertue of *Publick power*, as when *Melchisedek* blessed *Abraham*, and *Kings, Priests, and Prophets* bless any of the People. Thus far the Roman Priest is better then his own Master; and *CHRIST*, who, at his Passion, and in his grave, was made, at those moments, *a little lower then the Angels, Psal. 8.* is yet after his Resurrection, and his reigning above all *Angels*, made at every *Masse* in many respects much lower then any ordinary *Priest*.

As to the *Consecration*, here the Priest must seek for a *capacity* higher then his own, otherwise it were an untruth in him to say, *This is my Body*; when 'tis not his, but *Christs*. Therefore he saith it as Christs *Legat*. But because a *Legat*, or an *Ambassador*, is not by his office sufficiently capacitated, to call those things his *own*, which are his *Masters*; (for neither *Spanish* nor *French*

N

Ambass.-

Embassadours will call *Navarre* or *Catalonia* their Kingdomes; nor the Spanish or French *Queens*, their wives;) therefore he is forced to take upon him an other *part*, like a *Player* (says ^c learned *Vasquez*) upon a stage: and to invest himself with the very habit and shape of *Christ*, when he is uttering the *five words*, that do invest and wrap up *Christ* within the habit and shape of Bread.

These words being said, he then stops short; and either he passes over the words following, or lays aside the Person, he had assumed: For the next words *Doe this*, &c. are the *Part* which the *Bishop* must *act*, whensoever he gives *Holy Orders*: and if the *Priest* should say them on, still in the same person of *Christ*, all the Communicants would come very near to be Priests. Therefore to avoid all dangers, it is safer to stop at these words, & to proceed immediately to the *Consecrating* of the Wine. Where the Priest doth appear again for a while under the shape of an *Historian*, relating meerly what *Christ* did, in the words *Simili modo*, that is, *In like manner after supper taking the Cup*, &c. Then as soon as he is at the *Benedixit*; that is, *He blessed it*: he makes the signe of the *Cross*, which I doe think he doth under the habit of a *Priest*: But before he delivers the following words, *Drink ye all of this*; he must by all means leave it off, and return to his *Historian part*; for the *Priestly* would bring lay-men into danger of being forced to receive the Communion, as they did in ancient times, under both kinds. Immediately after, at the sound of these words, *Hic enim est*, &c. that is, *This is the Cup*, &c. *Christ's Legat*, or the *Mystical Christ*

^c *Vasquez Diss. 2c. de 6. 1. 5. Alii verò censent.*

appears

appears, till he come to the Prayer, *Unde & mem-
oratus*, &c. which he can say upon his own account.
Such a diversity, and such, both frequent and sudden
changes of persons, upon any other stages then a
Masse Altar, would certainly confound, and puzzle
the best play. Nevertheless Schcolmen and Priests
are so admirably beaten to it, that if you believe
them, they can presently find out among all these
shiftings, a plaine and ready literal sense of
Christs words, to prove their Masse.

Therefore that they may clear this *Mystery*, and
unbuddle it into some order; they distinguish two
Priests at one *Masse*; the first and *chief*, is *Christ*
himself: who, as being in Heaven, offers himself,
as being on earth. The second is the *Roman Priest*,
who offers him also, as his *under officer* and Instru-
ment. But this, I do fear, is to make darkness
to be darker: and to heape up one confusion upon
another. For, that Christ being in *Heaven*, is
the *chief* to offer himself properly and actually,
as being on *Earth*; is a point of Scholastical Di-
vinity so abstruse, that many of their best Doctors
cannot believe it. For to passe over this incre-
dible absurdity, that our Saviour *Christ* from above
reaching down as low as the Earth, here finds his
body on an *Altar*, whence he takes it up again and
offers it to his *Father*; (for Roman Catholick
stomacks sometimes must digest as hard meat as this)
Doth *Christ* himself sing, or say *Masse*, which pro-
perly is his Sacrifice? Doth he consecrate his own
Body? and according to those best Divines *Bel-
min*, &c. who think that this Sacrifice is principally

^a Anton. de Corduba l. 1. g. 3. Gabr. Biel. Lect. 26. Vasquez diff. 225. c. 3.
^b Bell. de Miss. l. 1. c. 27. §. Septima propositio.

consummated, when it is eaten by the Priest; is our Saviour Christ, at every Masse, the chief eater of his own flesh?

To this *Bellarmin* can say nothing, but that is true, says he, ¹ *Christ doth not eat himself immediately. Nevertheless one may say, that he doth eat himself at Masse: because he gives himself, (to the Roman Priest) to be eaten, just in the same manner, as in the Cross Christ really sacrificed himself, because he delivered himself to be slain although he did not slay himself.* So far must these able men run out beyond their wits, where they undertake to defend Masse. If you admit of this answer; here Roman Priests officiate at their Altar, as Roman Soldiers did at the Cross; and as these had speares, so those have teeth to tear Christs flesh. A new Priestly Order indeed, which neither Melchisedek, nor Aaron had. But as Christ had nothing to doe with these villains, who murdered him; so hath he not any concern with those, who, for as much as in them lyes, goe about to eat him up, as if he were really murdered,

Some of them go so far, as to say, that ² *Christ offers himself actually, all the time he lyes within the wafer: and, that by this actual oblation, he is continually appeasing his Father.* It seems these men will give an account of what Christ doth all the while he is kept in his *Pix*, which often is three or four dayes. The *Turk* kept him once there so long, till he was payed off his money, and the Priests should doe well upon this score to keep him, as long as the Consecrated accidents can both keep him,
¹ *Idem*, §. Quod autem, ² *Apud Valsg. dist.* 225. c. 3. §. Recre-
 tiores,

and keep themselves, since he bestows his time so well. But it is a most simple thing either to ask or to answer what he doth, when it is confessed by all Roman Catholicks that he doth nothing.

Therefore others being ashamed of this folly, dare ^a not say, that Christ offers any otherwise, but because he hath instituted, and approved of the Sacrifice. But laying aside this *instituting* and *approving* (whereof hereafter) to *institute* is not to *offer*. These two different *Acts* are belonging to two quite different *Powers*, that to the *priest*, and this to *God*. And as no Priest can be the Author or Instituter of his own Order; for no man takes this honour unto himself, *Hebr.* 5. 4. neither is he of his *Sacrifice*: *God* alone is that, and not the Priest. This is so true, that when *Christ* was pleased to be a *Priest*, and to offer himself a *Sacrifice*, he would do nothing at all; but as he had received the commandment of his Father. *Job.* 15. 10.

Others ⁱ will have *Christ* to be the Chief *Priest* upon another kind of ground, because his *Humane Nature* is to him a living and joint Instrument of the *Transubstantiation*, wherein consists his *Sacrifice*. I will not stir the bottom of this Puddle, for fear of raising out of it more stink then truth. But yet suppose that *Transubstantiation*, and all Miracles that are supposed to attend it, have a being in this World: Suppose likewise that *Christ*, as *Man*, is the efficient cause of all these; so is *God* too, as *God*, who for all this cannot be thought to be a *Priest*. Some of their best Scholars ^a will acknowledge sometimes, when this truth concerns them not

^a *Vesquex, ibid. c. 3. Cordubæ, l. 1. g. 3.* ⁱ *Suarez, Diss. 77. Sect. 1. §. 1. et seq. consider.* ^a *Id. ibid.*

much, that to produce the thing which is to be sacrificed, and to sacrifice it, are distinct *Acts*, and do require distinct *capacities*. For example, he that sets the Pine-tree, and afterwards makes of it an Image, is not the man who can consecrate it: nor are *Bezaleel*, and *Aboliab* fit men to sanctify and anoint the *Tabernacle*, although they were fit men to build it. To come nearer to this purpose, the Countrey-men, that had brought up the Rams, or the Levites that, it may be, had tyed them to the Altar, had not the *Character* or *Uction* of *Aaron* to offer them. And if instead of ten *Miracles*, the Masse Priests had so many *Angels*, able and willing at their five words to lay down *Christ*, yet should not all these Angels by so doing become *high Priests*. Those need not alwayes to be *Priests*, who carry the Pope to *S. Peters*, or heave him up on the Altar, there to sit and to be adored solemnly in the very Seat of their *God*. 2. *Thess.* 2. 4. Nor doth His Holiness become an Oblation by sitting in that place, where Heave-offerings are presented.

The reason is, that besides the natural, whether *Strength* or *Efficiency*, for bringing and slaying *Victimes*, which is common to a *Butcher*: and besides the civil *right* and *power*, for the disposing of these *Victimes*, which is common to any *Master*, the *Priestly* and *sacrificing Act* requires and includes essentially a double *moral and sacred capacity*; the one upon his *Victime*, that the Priest may fit and consecrate it for the Altar: the other towards *God*, that he may so far have credit, as both to intercede, and to procure acceptation in behalf of this *Victime*.

The first Capacity of preparing and dedicating *Sacrifices*, is grounded upon that *Dominion* and disposal,

possi, which Priests must have over all things they offer. Hence it is, that before *Aaron* there was no Priest to a Nation, but the King: nor to a Family, but the Father; and after him the eldest Son. And since *Aaron*, it is well known what sway the High Priests, and Priests had, from their beginning to their end, in the Common-wealth of *Israel*.

The second is grounded upon their *Inauguration*, which invested them with this *Priviledge*, that what soever they duely offered, was made Holy: and what-soever they lawfully recommended, was both acceptable, and most commonly accepted. Hence it is, that as the best *Frankincense* yeilded but smoke, unless it was burnt by that fire which was fallen from Heaven, and kept safe upon the Altar: so were the fattest *Sacrifices* counted for no better then common Flesh, unless they were offered by a consecrated Officer, that is, a Priest.

Hereupon the Church of Rome doth what she can, to attain to these Priviledges; 1. by consecrating their *Altars*, and praying, ¹ that the *Holy Ghost* (which is a bold expression) may fall down upon the stone, and sprinkle it with eternal ^m light, &c.

2. By anointing the hands of Masse Priests, ⁿ That through the vertue of this Anointing, all that may be blessed, which he shall bless: And all consecrated and sanctified, which he shall consecrate and sanctify. 3. By the conferring of power to offer Sacrifice to God. These and other like ceremonies may peradventure promise somewhat towards consecrating the Elements, and raising them from their common to a blessed Sacramental use: as likewise towards consecrating the

¹ Pontifical. Rom. de Consecr. Altar. Pontat. fol. 145. ^m Ibid. fol. 147. ⁿ Pontific. Rom. de Ordin. Presbyt. f. 22.

Gifts and Offerings of the People, and commending them by Prayers and Intercessions to God. Thus far, the Ministers of Christ are allowed to exercise a *Sacerdotal Function*. But what is all this towards the real *sacrificing* of Christ, which Masse Priests are pleased to pretend unto? First, is their *Character*, I mean that of their *Ordination* (for I mean no *magical Art*) so powerful, as to bring down the *Lord of Glory* under their dominion and disposal, without which they are not capacitated to offer him? Secondly, are their hands by being oyled, enabled in any degree to *consecrate*, that is, to raise the Body and Blood of Christ to a more elevated and sacred condition and use, then is that he hath in *Heaven*? Is there in our *Saviour* any thing, that may be called common at the right hand of his Father, which may become more holy by the hand, and upon the Altar of a Roman Priest? Thirdly, is the beloved Son of God any where in the World so great a Stranger to his *Father*, as to have need of any Intercessour to present him, and pray for him to God to look favourably on his own Son?

Cardinal *Bellarmin*° and others try for to save all, by alledging the *Suffragans* and *Vicars*, and *Legats*, which Christ hath in all his Offices. I confess that in every Office, as it is exercised towards Men, Christ hath under him his *Ministers*; For he hath *Angels* and *Princes* as he is *King*: he hath *Pastors* and *Teachers* under him, as he is *Prophet*: and he hath *Priests* also to bless, and to absolve Men, and to dispense among them his *Mysteries*, as he is *High Priest*. But this is the blind oversight; all these *Legats*, *Priests*, *Pastours*, *Princes* and *Angels*, are

• *Bellarmin. de Missa l. 1. c. 25. §. Quod autem attinet.*

employed

employed from Christ to Men abroad on Earth, where he neither is, nor appears visibly: they are not sent from him to his Father, to whom he is more then visibly present; and from whom these Deputies and Officers, of what order soever they be, even the most glorious Archangels are, in comparison of him, absent. Now the *Priests* in question are brought in to serve Christ, not towards Men, but towards God. *Every Priest*, says the Apostle, *Hebr. 5. 1. taken from among Men, is ordained for men in things that pertain unto God.* It were therefore a strange revolution, if whereas all true worshippers, and among them *Melchisedek, Aaron, &c.* as religious votaries and pious Priests heretofore, made all their addresses to God by the mediation of Christ: Now Christ should be driven to this pass, as to be presented to God by the mediation of his own worshippers and Priests. The *Sons* and Favourites of *Kings*, may and must have Officers abroad, to dispatch affairs among their *Vassals* in the Countrey: But neither these *Officers*, nor these *Vassals*, are likely, specially when remote from Court, and sometimes as far from favour, to mediate between these Royall Persons and their Father. Once indeed *Absalom* made use of *Joab*, to help him to be reconciled with his Father, but it was onely for that time, that *Absalom* was in *Banishment*, and *Joab* in the Kings *bosome*. When *Christ* had once in a manner worse banished himself out of Heaven for our sins, then *Absalom* had done from his Fathers presence by his Rebellion; yet did he offer his Soul and Body and Blood in Sacrifice, without any intervention of Saints or Angels: and now when this same blessed Saviour is immediately next to his Father,

ther, must he take *Vicars* and *Suffragans*; Creatures alwayes far from the Throne, sometimes farther from the Grace of God, to help this same Sacrifice, by the credit of their Office, and by the strength of their own Intercession? *Christ is able*, says the Apostle, *Hebr. 7. 25. to save men to the uttermost, who come unto God by him*: but as for himself he must daily at *Masse*, if you believe Roman Catholicks, come and be presented by their Priests. Thus men, thinking to honour themselves, will dishonour their own *Saviour* both before *God* and before *Men*. Before *men*, they wrap him about with a white Wafer, as once they did with a red Coat, that all the World may cry out upon him again, *this is the King of the Jews*, and the great God of Christians. Before *God*, two manner of ways. By throwing upon him *Satisfactions* of Monks, *Priviledged Altars*, and *Indulgences*, as if he had need of them to raise up higher the value of his infinite Oblation; and by surrounding him with a million of *Masse Priests* to present him, as if he wanted favour with his own Father. Thus men, when they will forsake plain *Scripture*, are often times given over to forsake all *Sense* and *Reason*. And so much concerning the *Office* and *Function* of Roman Priests. What more they pretend to, as concerning their Order of Priesthood, is not better.

CHAP. XI.

Upon what Ground Masse Priests dare pretend to a Priesthood after the Order of Melchisedek.

ALL Scripture Priests are reduced to these two Orders, one of *Aaron*, and the other of *Melchisedek*. *Aaron* with all the Priests and Sacrifices after his Order, were excellent Figures and Representations of JESUS-CHRIST. For there all men could see in the *violent Death* of the *Victimes* destroyed and burnt to ashes, what kind and degree of *Reward* sin will deserve at the hands of Divine Justice; and in the transferring of this punishment from the *Sinner*, who deserved it, upon the *Victime*, that without deserving it suffered it, Men and Angels could likewise discern the great mercies of God, in not imputing to Men their Trespasses, but laying them on a Sacrifice, that was to satisfy Justice for them. Hence come these expressions of *Forgiveness*. 2. Sam. 12. 13. *The Lord*, says the Prophet *Nathan*, *hath put away*, or rather after the Hebrew * *hash made thy sin to pass over*. To which is correlative this other expression of *Isaiah* 53. 6. *The Lord hath layd, on made the Iniquities of us all to * meet, upon him*. That is, when God in his Mercy puts away Punishment from sinners, he transfers it and makes it pass upon the Sacrifice, that suffers it

* הפניע * העביר

for them. Thus far went the *Order of Aaron*, towards representing our *Redemption by Christ*.

But because the condition both of *Aaron* and of his *Order* was unavoidably attended, as well in their Persons as in their Office, with such circumstances of *weakness* and *mortality*, as did rather overshadow then express the excellency of that blessed *Saviour*, either in his eternal *Nature*, or in the strength of his eternal *Sacrifice*; God in his infinite *Wisedome* was pleased, besides *Aaron*, to bring in *Melchisedek*, and to set him out with such Colours, that could represent both the *Saviour* and his *Salvation* in a higher and more eminent manner. For example, in the *Order of Aaron*, the High Priest, with his best Robes, appears not better then a meer mortal man, whose beginning and end, birth and death, are as commonly known as his life: His *Sacrifices* are but *Beasts*, which in no reason can make *Amends* for the *Sins* of their own *Masters*. And yet these *Satisfactions* were but temporary and short, some for a day, some for a moneth, the best of them were but for a year; which being ended, these temporary *Sacrifices* and *Atonements* were to be reiterated over and over, as if nothing had been done before.

Here then appears a nobler representation, both of what *Christ* is in his *Nature*, and of what he was to doe by his *Office*.

1. Among all great Persons, whose Birth and Death are as punctually recorded, as their very life, in Scripture, comes in a Priest higher and greater then they all. His life and dignity stands on record, *Genes. 14. 19. 20.* And though undoubtedly

^a Thus I take the Apostles meaning, *ἀνεγενήκει* ἐν ᾧ. That is, Of whom it is recorded, that he liveth. *Hebr. 7. 8.*

he was mortal, yet there is no more mention made, either of Father and Son, predecessor and successor in his Office, or of beginning and end in his life, then if he had bin eternal. And by this means he represented as well as it was possible (for such great things cannot be represented otherwise then negatively) the everlasting both Nature and Priesthood of Christ.

2. Whereas Aaron and other Priests of that Order, appear commonly in Scripture about their Altars, and among their Victims, that is, with some mention made of Sacrifices, and other things which do belong to their Office; Melchisedek alone comes in with this glorious and Sacerdotal Character, as being Priest of the most High God. Gen. 14. But if you desire to know what Sacrifices he comes to offer, you shall find about Melchisedek no Victim, that he can offer, unless he offer his own Body. And by this was represented what the Apostle insists upon, as specificall to Christs Priesthood, that He came not with the Blood of Goats, &c. but by his own Blood. Heb. 9. 12. and by the Sacrifice of Himself. Heb. 9. 26. &c.

3. Neither is there any mention or appearance of an Altar, which is a thing most requisite both to offer and to sanctify Sacrifices. Thus Melchisedek was in figure what Christ at his Passion was in most reall Truth, Priest, Altar, and Oblation. Which the Apostle alludes unto, Heb. 9. 14. How much more shall the Blood of Christ, who through the Eternal Spirit offered himself to God. &c. In which words Christ is the Priest, his Blood is the Sacrifice, and his Eternal Spirit is the Altar, that both raised up on high, and sanctified this precious Oblation, above all

what either the Blood of all Men, or the suffering of all angels could have bin worth. Otherwise, as the blood of bulls and goats, was too mean a Sacrifice, for this Soverain King and Priest to offer: and any other hands, but of Christ, too prophane to offer up the blood of Christ: so certainly neither marble, nor gold, nor any such grosse earthly matter could have bin holy enough to receive, and to support that most precious Effusion. Christs Eternal Spirit was the onely decent *Altar*, to lift it up to God, and to sanctifie this Sacred Gift. So whatever both the Fathers, and we, say sometime of that *Crosse*, that Christ was nailed to, must be taken in a large sense: For strictly, and properly the *Crosse* was, both in the Law of God, and the Customary Law of old Rome, the instrument of a cursed punishment, and not an *Altar* fit for any holy Sacrifice.

4. Whereas *Aaron*, and all the Priests, who came after him of that Order, had a Tabernacle to officiate in, both *little*, as being but of some few cubits: and weak, as being set up by men; *Melchisedek* appears blessing *Abraham*, in the name of the most High God, not sitting in *Jerusalem*, or between the Cherubins, as the Order of *Aaron* did (who had no other Sanctuary either to offer, or to blesse) but in the Name of the most High God, Master, or Possessor of Heaven and Earth, Genes. 14. 19. 22. that is, whose Dwelling and Possession, is not a lesser Temple then the whole World. The Ground where about this Temple stands, is all the Earth; wherefore God calls it his *Foot-stool*, Isay 66. The compasse and circuit of it reaches about to the utmost ends of this Earth. The surface of all the Aire,

Aire, wherein all men promiscuously breath, makes but the *out Courts* of this great Temple. The Sun, Moon, and other Planets, are the Lamps of the Holy Place: and if you goe somewhat higher, there you meet with the Firmament & all its Stars, which make that magnificent veile, which opens & shuts that holy place embroydred with flowers, & studded with spangles, where the Almighty God hath his Throne, and the blessed Angels their abode. And this great Mystery the Apostle partly alludes unto, and partly expresses in plaine termes, when he says, that *Christ is Minister of the true Tabernacle, which the Lord hath pitched, and not man.* Hebr. 8. 2. And that *having offered himself up once*, Hebr. 7. 27. (in the out Court of this Tabernacle, or in the inferiour part of the World) *he is by & * with his own blood entered through the inner veile, into that Holy Place, where he is set on the right hand of the Throne of the Majesty in the Heavens; there to appear in the presence of God for us.* Hence it is, that when he offered himself in the lower part of this World, the upper part of it felt the strength of his Sacrifice, the Lights of Heaven were darkned: and as in the days of Solomon the Glory of Christ appeared at that great Consecration, and filled as well the Heavens, as the whole Earth with thick darkness: So, now that he is in Heaven, as in his true Sanctuary, these low and remote parts, where we crawl, feel his Intercessions from above. And thus wheresoever *Christ* presents himself, whether in Heaven, or in Earth, this true *Melchisedek* fills all the parts of his great Temple, with

* Compare Hebr. Chapt. 6. 19. 20. ch. 7. 27. ch. 8. 1. 2. ch. 9. 12. 24.

the sweet Savour, and Blessings of his powerful Sacrifice.

5. Although it is very probable, that *Abraham*, living the most part of his life as he did like a traveller and Pilgrim in his Countrey about *Salem*, either had, or sought more then once the happiness to meet *Melchisedek*, whom he knew to be Priest of the most High God, in a higher manner then himself; and also that *Melchisedek* had the same mind to meet and bless *Abraham*, whom he knew to be gracious with his God, & moreover to have the Promises; it is not without a mystery, that this great Man never appears either with *Abraham*, or with any man else more then once: which must evidently relate to that once appearing for sin, which the Apostle observes continually, both as quite opposite to the Order of *Aaron*, and proper to the Priesthood of *Christ*. *Not that he should offer himself often, as the High Priest, &c. but now once in the end of the World hath he appeared to put away sin, by the Sacrificing of himself.*

Now, first, observe the great wisdom of God in contriving all things so suitably to their own Orders. In *Aarons* Order all things are weak. 1. A Priest troubled with infirmity, *Hebr.* 7. 28. 2. A Tabernacle made with hands. *c.* 9. 24. 3. Sacrifices that cannot purifie the Conscience, *c.* 9. 9. and therefore need to be often reiterated, *c.* 9. 7. 4. A Covenant old and decaying, *c.* 8. 13. And lastly a Commandement carnal and temporal to order all these thing for a while, *c.* 7. 16. Contrarywise in the Order of *Melchisedek* all thing are strong, and eternal. A Priest free from sin, and continuing for ever, in a Tabernacle made by God himself, therein

to offer his own *Blood* by an Eternal Spirit in behalf of a new Covenant, made upon better promises of eternal Salvation, by one Oblation, once offered for sin on earth, and a continued appearance for us in Heaven. Finally, an *Oath*, a *Law*, and *power* of an *endless life*, to concert & bind all these great things together, *Hebr. c. 7. c. 8. c. 9. &c.*

Secondly, observe how these two Orders are well suited for their proper ends, and effects. *Aarons Order* tends to a *Typical Redemption*, from legal and *Typical sins*. Such were for example, to touch a dead body, to eat of any flesh torne by wilde beasts, to come near a Leper, &c. The blood of Goats was sufficient to wash away such sins: and an infirme Priest to consecrate and offer such *blood*: and a *Carnal Institution*, to ordaine such an ordinary Priest. And either a Tabernacle made of skins, or a Temple made of stones, was good enough for such Sacrifices and such Priests. The Order of *Melchisedek* is designed to procure and work a real and eternal Redemption. Therefore here is a Sacrifice of an infinite value to satisfie an infinite Justice, and to buy out of its hand, this everlasting purchase of eternal Salvation: A Priest of an Infinite dignity to offer, and to blesse that infinitely precious Oblation: A Tabernacle of a large Extent both to contain all Guests, that is, all Men, who are universally invited to this Sacrifice; and to afford such, and so many Rooms, as this Infinite and Eternal Priest must need stand and officiate in. Therefore this Tabernacle cannot be less then both the whole Earth, and Heaven; the Earth to contain all Mankind, which is called to this

Irregular Pagination.

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with the expresse Tenents of an Apostle, & with
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As touching the Bread and Wine, wherewith *Melchisedek* feasted *Abraham*, I have said nothing all this while: and the truth is, I am not certain, what to say, because it was a *Private act*, which the holy Apostle, who doubtless well understood what was either significant, or insignificant in it, took no more notice of, then of the Mules and Slaves, that probably brought this Bread and Wine. Tis true indeed, mention is sometimes made in the writings of the *Fathers*, of *Melchisedeks* presenting Bread and Wine with reference to the *Eucharist*; but tis by way of *accommodation* and allusion, with which ornamental Schemes of speech it is usual with them, as it is with other Authors, upon occasion to serve themselves: and besides, they declare that *Melchisedek* gave them to *Abraham* & not to *God*.

It is well known that every circumstance of action that happens to a Type, or Parable, is not a part of either, & in the present case to be a *Priest* after the

the *similitude*, or the *Order of Melchisedek* (which two words the Apostle uses to expresse one thing *Hebr. 7. 15.*) is to be ordained such a Priest, as *Melchisedek* was: and this *Ordination* or *likewesse*, must not extend farther (unless we have some other infallible Guide, that will lead us that farther way) then the holy Apostle extends it.

This Order is by the Apostle extended as far as to represent, 1. The *joining* of two Dignities together, to wit both the *Royal* and *Sacerdotal* in *JESUS CHRIST*, which were separated by *Moses*. 2. The *Eternity* of this Royal Priest, and the perpetual Duration of his Priesthood. 3. The *excellency* and *extraordinariness* of both Priest, and Sacrifice; a thing which was never seen, but in *Christ*: nor so much as shadowed, but in *Melchisedek*. The *Sacrifice* is a great, and as good as the *Priest*: and the Priest with his own Body and Blood, and Soul, is the same with his Sacrifice. 4. The *Vastness* of the *Tabernacle*, as large and high, as the whole World. 5. The *one infinite act* of offering, which at one blow did fill up with the strength of his Sacrifice, all the Rooms of this *Tabernacle*, and all the *Ages* of the Church: and did obtain throughout the succession of all these *Ages*, an eternal Salvation for all Men. All Men, I say, whosoever will give themselves up to this Priest, and wait for him in the *Tabernacle*, and partake of the Sacrifice. These are the great and high Mysteries, which, as well as any other, deserved not only to be foretold by *Prophecies*, but also forshewed by *Types* and *Figures*. And there are none to this purpose, but this order of *Melchisedek*.

Sacrifice: and all the Heavens, either through, or to which this High Priest must carry the blood, and therewith enter into that Sanctuary, to performe that other moitie of his Sacerdotal office, by an everlasting Appearance and Intercession. Finally a Decree confirmed by oath, immutable & never to be repented of, to consecrate a King, and a Priest to this everlasting Office: and to settle Eternity, both upon that Salvation, and upon all other Advantages, that depend on that Priest, & King. All these Doctrines support themselves by their own agreableness with all rational Equity, with the expresse Tenents of an Apostle, & with clear Analogy of Faith.

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^b *Levit. c. 2.* ^c *Bellarmin. de Missa l. 1. c. 6.* *g.* *Respondeo primam. Becan. de Sacrif. g. 4. n. 18.* *Greg. de Valent. De Ritu, lgc. Disp. 6. g. 11. Pund. 1. g. 11.*

mysteries in every word, which *Moses & David* did ever say concerning *Melchisedek*, Genes. 14. & Psal. 110. except only that Bread and Wine, which he presented *Abraham* with: whereas pretended Catholiks insist chiefly upon that Bread, as the main essential point, wherein they are to seek both for that order, and for the Mysteriousness thereof. Hence it is, that they^d say (and I suppose all learned Christians will wonder at it) that, when Christ offered upon the Crosse that allsufficient Sacrifice, which wrought everlasting Salvation, which at one offering consecrated all for ever: and by vertue whereof he sits at the right hand of God, and doth appear for us, within the veile, as *High Priest* for ever; was not after the order of *Melchisedek*, because forsooth upon the Crosse Christ wanted Bread. The Apostle sayes expressly, that Christ is entred into Heaven as a High Priest, *Hebr. c. 5. 6. 7. c. 8. 1. & c. 9. 11. 12.* after the order of *Melchisedek*, Psal. 110. 1, 4. 5. where surely he appears with his own shape, and without Bread. But if we believe Roman Priests, he neither offered nor appeared upon the Crosse, because there he appeared in his own shape, and without Bread. *Christ*,^e says Bellarmin, *by the Sacrifice of the Crosse was Priest, neither after the order of Melchisedek, because he did not offer himself under the forme of Bread: nor after the order of Aaron, because he did not offer himself under the form of a beast.*

But all this hath no other ground, then a beastly mistaking of the order of *Melchisedek*, and the order of *Aaron*, for the shape of their Sacrifices.

^d Bellarm. de Miss. l. 1. c. 6. §. Ex qua ratione. De can. de Sacrif. 1. 4. n. 19. ^e Bellarm. ibid.

Certainly the Order of *Aaron* can signify in no language the form of a Lamb or a Bull, nor the Order of *Melchisedek* the form of Bread. These Orders do essentially relate to the Law and Manner, wherewith these Men were established in their respective Priesthood. And so the Apostle doth interpret it, *Hebr. 7. 15. 16.* the Order of *Aaron* to be after the *Law of a Carnal*, that is ceremonial and temporal *Commandement*; and the Order of *Melchisedek*, after the *Power of an endless life*, and therefore of an *unchangeable Priesthood*. But and if these two distinct Orders relate farther to their Sacrifices, (as really they doe some way or other, since they are established to that purpose) they will directly signify, that the Priest of one Order was established to make Atonement both for Himself and for the People, with the *Blood of another Victime*, *Hebr. 9. 25.* And the Priest of the other to do it for the People, and not for himself, *by his own Blood. Hebr. 9. 12.* Therefore whosoever saw *Aaron* among his *Lambs* and *Bulls*, could not doubt of what he did see; this is the Priest, might he say, and these are the *Victimes*, which he is to offer. But he that sees either *Melchisedek* in Scripture, or *JESUS-CHRIST* upon the *Crosse*, may well say, as *Isaak* did, being in the way to that Mountain where *Christ* afterwards suffered; O Lord my God, here are two great and holy Priests indeed! but *where are the Lambs for burnt Offerings?* *Genes. 22. 7.* So that after his best thinking upon the solitary condition, wherein he sees them, he must conclude, that if they are ordained to offer there and then any Sacrifice, they must in all necessity offer themselves.

All these things are so evident, both by their
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own dependency on each other, and by their suitability with the fundamentals of Christian Religion, that they may easily evidence themselves to any honest Conscience. But if one be contentious, the authority of an *Apostle*, who without contradiction refers what ever he says, to the Sacrifice of the *Cross*, and not one word to the Sacrifice of the *Altar*, which they call *Masse*, in a full and large discourse upon the Order of *Melchisedek*, is evidence enough to force and to convince the most stubborn.

Here I will by way of interrogatory propose three Arguments, which, however upon different matters agree in this, that they can obtain admittance into any sober mans understanding, without any help of Scholarship. The first will be against *praying to Saints*; How it should come to pass, if prayer to Saints, or Angels be any usefull piece of Christian Devotion, that during above 4000. years that God had a Church in the World, and among so many thousand Prayers and Occasions of praying, the Warres and Troubles of *David*, and the Distresses of all *Saints*, not one example is recorded in all Scriptures of any holy Man, who ever called upon any created *Saint* or *Angel*? And how is it likely or possible, that the Universal Church in after times, should learn either new ways towards Heaven, or new ways of true help and comfort, which neither *Patriarchs*, nor *Prophets*, nor *Apostles* ever taught or knew?

The second is against *Prayers for Souls conceived to be in Purgatory*; How doth it come to pass, if either Prayers or Masses be true Acts of Christian charity, as they are pretended to be, that *S. Paul* for instance, who is so carefull of exhorting all sorts
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of Men and Women, to all kinds of Christian duties, forgets the most considerable, as for *Fathers*, *Children*, and all true *Friends*, to be charitable to their dearest Relations, being, as it is supposed, in *Purgatory*, and standing in greater need then ever of their Prayers, but specially of their Contributions for *Masses*? Did no Flames of Purgatory burn in the days of *S. Paul*? or had Fathers, Wives and Children no Relations in those days, that did either dye, or fall into those Flames?

The third is full to this purpose against *Masse* or *Sacrifice of the Altar*; If this Masse Sacrifice be the Sacrifice properly both foreshewed and intended by the Order of *Melchisedek*; how comes it to pass that the Apostle spends the best part of a large Epistle upon this Order; and by *Romes* own confession, speaks not one single word of *Masse*, which is pretended to be the object and the compleat end of this Order? Was it because the Oblation of Bread and Wine did not set out so well the excellency of *Christ* above *Aaron* (which is the first^s reply of *Bellarmin*) and the expressions of *death* and *suffering*, and of *strong crys* and *tears*, which he spares not to mention at every occasion in this Epistle, did set it out better? or (which is their^s other reply) was it because this Mystery of *Masse* was too high for these Christians to whom he writes; but the other high Points of Christian Religion, as *Christs* eternal *Person*, *Incarnation*, *Passion*, of which he speaks freely to them were not too high? Or if they say the Apostle hath onely named the Order, and not explained what it is; let them supply and explain it better.

^s *Bellarmin. l. 1. de Miss. c. 6. §. Respondeo. Beatus de Sacrif. q. 4. §. Obijciunt secundò.* ^s *Bell. Ibid.*

But before they take on them to teach us more fully then the Apostle hath done this high Point of Divinity; let them better study *Grammar*, and learn that neither in Hebrew the *Order of Melchisedek* signifies the form of Bread, nor in Greek the *Order of Aaron* the form of Rams or Goats, or of any other Victims that *Aaron* was ordained to offer: Otherwise, whensoever he did offer Bread, as he did often, not as an *Accessory*, as *Bellarmin*^b and others would have it, but as a *principal Sacrifice*, *Levit.* 2. the *Order of Aaron* will become the *Order of Melchisedek*.

But then, what must we make of this *Bread* and *Wine*, which the Apostle thus lays aside? I say. 1. That this Apostolical neglect is a clear Demonstration, that this Bread and Wine, which he passes by, are not so essential to the *Order of Melchisedek*, as is every thing else, which he most punctually observes. 2. The literall sense of these words, *Melchisedek offered Bread and Wine. Gen. 14. 18.* signifies not, that *Melchisedek* offered himself either to God or to *Abraham* under the shape of Bread and Wine; but onely that after the laudable Custom observed in those dayes among Princes and Nations, whether confederates or friends, *Melchisedek* being a neighbour King, thought fit to meet and congratulate *Abraham*, though perhaps then a lesser Prince, after a signal Victory, and to supply his Army with such refreshments (most commonly signified in those Countreys under the notion of Bread and Wine) as Souldiers might want in their March. Thus *S. Ambrose*^c takes it out of many Jewish

^b Bell. *supra*. *Gregor. de Valent. de Ritu Eccl. Diss.* 6. q. 11. p. 1. *Beau. supra*. ^c *S. Ambros. Hebr.* 7. 1.

Writers. Therefore were the Ammonites accursed, *Deuter. 23.* and the Princes of *Succoth* threatened utter destruction, *Judg. 8. 6.* for refusing this friendly entertainment, to *Moses* and to *Gideon*.

Whether these Provisions of *Bread* and *Wine* were parts of any *Sacrifices*, as holy Feastings were commonly, that had been offered to the Lord before *Melchisedek* brought them down, I know not, and it matters not. There is never a Priest, no not *Belarmin* & himselfe, who can tell how they could have been sacrificed at that time when they were offered. *Melchisedek* perhaps had in his way neither *Oven*, nor *Altare portatile*, that is, an Altar fit for Travellers to carry about, as itinerant Masse Priests have now a dayes; and Jesuite *Salmeron*¹ gives us leave to think, that *Melchisedek* might offer them to *Abraham*, just in the same manner as the High Priest *Achimelek* once gave the *shew Bread* to *David. 1. Sam. 21.* and Pope *Gregory* his holy Cakes to some Troops of *Aquitany*, that were marching against the *Turks*. However most certain it is, that this *Bread* and *Wine* whether sacrificed, or not, was brought by way of either supply, or Festival, to *Abraham*.

But let us suppose it to have been offered both ways, that is both to *Abraham*, and to *God*, (for in such a clear case as this, there's no danger to be liberal) and let us see in both what Mysteries this literal sense can well bear.

First then *Melchisedek* offered *Bread* and *Wine* as a *Sacrifice to God*, this *Priest* offering, I say, represented our Saviour *Christ*, and this *Bread* and *Wine* offered, represented both the nature and the strength

¹ Bell. de Miss. l. 1. c. 2. §. Neque his repugnat. ² Salmer. de Euchar. Tract. 27. §. Ruit secunda.

of the *Sacrifice*, which Christ offered among his sufferings upon the Crosse; Bread is not Bread, that is, nourishment fit for men, as long as its substance stands in the Field, or lyes on a heape in the Flore; it must be cut down, threshed, ground to powder, and with all this, 'tis not Bread yet. Therefore besides it must be dryed & prepared, by suffering the violent heat of Fire; thus after much ado it becomes Bread. So Christ Jesus was neither Bread to maintain life, (that is bread of life) nor *Sacrifice* to procure life by any propitiation of sins, as long as he could stand alive, and work Miracles in his native Countrey; He must be beaten, nailed to the Crosse, and put to death, and yet, for all his constancy under all these Pressures from men, he is not much more then a *Martyr*. The vengeance due to sin, the wrath of God, and the fire of the *Alter*, must fall from Heaven upon him. Thus true *Melchisedek* on his Crosse at Salem, was by his sufferings from Jews and Romans made a *Martyr*; by that fiery vengeance laid on him from above for all our sins, he hath been made besides *Martyr*, our burnt Offering; and in both, *Abraham* and his whole Army might see as in a figure, by what they might expect to live, and never dye, when they met in their way both *Melchisedek* and his Bread. The like Mystery lyes in the Wine.

Secondly, consider, if you please, also this Bread, as offered to *Abraham*. In the first notion, as offered to God, it is a *Sacrifice*; as offered to *Abraham*, it is a *Sacrament*. As *Sacrifice*, it did prefigure what our Saviour was to suffer for the sins of Mankind; and as *Sacrament*, it promised the refreshments, strength, sustenance, and nourishment, which A-

what either the Blood of all Men, or the suffering of all angels could have bin worth. Otherwise, as the blood of bulls and goats, was too mean a Sacrifice, for this Sovereign King and Priest to offer: and any other hands, but of Christ, too prophane to offer up the blood of Christ: so certainly neither marble, nor gold, nor any such grosse earthly matter could have bin holy enough to receive, and to support that most precious Effusion. Christs Eternal Spirit was the onely decent *Altar*, to lift it up to God, and to sanctifie this Sacred Gift. So whatever both the Fathers, and we, say sometime of that *Crosse*, that Christ was nailed to, must be taken in a large sense: For strictly, and properly the Crosse was, both in the Law of God, and the Customary Law of old Rome, the instrument of a cursed punishment, and not an *Altar* fit for any holy Sacrifice.

4. Whereas *Aaron*, and all the Priests, who came after him of that Order, had a Tabernacle to officiate in, both *little*, as being but of some few cubits: and weak, as being set up by men, *Melchisedek* appears blessing *Abraham*, in the name of the most High God, not sitting in *Jerusalem*, or between the Cherubins, as the Order of *Aaron* did (who had no other Sanctuary either to offer, or to blesse) but in the Name of the most High God, Master, or Possessor of Heaven and Earth, Genes. 14. 19. 22. that is, whose Dwelling and Possession, is not a lesser Temple then the whole World. The Ground where about this Temple stands, is all the Earth; wherefore God calls it his *Foot-stool*, Isay 66. The compasse and circuit of it reaches about to the utmost ends of this Earth. The surface of all the
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Aire, wherein all men promiscuously breath, makes but the *out Courts* of this great Temple. The Sun, Moon, and other Planets, are the Lamps of the Holy Place: and if you goe somewhat higher, there you meet with the Firmament & all its Stars, which make that magnificent veile, which opens & shuts that holy place embroydred with flowers, & studded with spangles, where the Almighty God hath his Throne, and the blessed Angels their abode. And this great Mystery the Apostle partly alludes unto, and partly expresses in plaine termes, when he says, that *Christ is Minister of the true Tabernacle, which the Lord hath pitched, and not man.* Hebr. 8. 2. And that *having offered himself up once*, Hebr. 7. 27. (in the out Court of this Tabernacle, or in the inferiour part of the World) *he is by & * with his own blood entered through the inner veile, into that Holy Place, where he is set on the right hand of the Throne of the Majesty in the Heavens; there to appear in the presence of God for us.* Hence it is, that when he offered himself in the lower part of this World, the upper part of it felt the strength of his Sacrifice, the Lights of Heaven were darkned: and as in the days of *Solomon* the Glory of Christ appeared at that great Consecration, and filled as well the Heavens, as the whole Earth with thick darkness: So, now that he is in Heaven, as in his true Sanctuary, these low and remote parts, where we crawl, feel his Intercessions from above. And thus wheresoever *Christ* presents himself, whether in Heaven, or in Earth, this true *Melchisedek* fills all the parts of his great Temple, with

* Compare Hebr. Chapt. 6. 19. 20. ch. 7. 27. ch. 8. 1. 2. ch. 9. 12. 24.

the sweet Savour, and Blessings of his powerful Sacrifice.

5. Although it is very probable, that *Abraham*, living the most part of his life as he did like a traveller and Pilgrim in his Countrey about *Salem*, either had, or sought more then once the happiness to meet *Melchisedek*, whom he knew to be Priest of the most High God, in a higher manner then himself; and also that *Melchisedek* had the same mind to meet and bless *Abraham*, whom he knew to be gracious with his God, & moreover to have the Promises; it is not without a mystery, that this great Man never appears either with *Abraham*, or with any man else more then once: which must evidently relate to that once appearing for sin, which the Apostle observes continually, both as quite opposite to the Order of *Aaron*, and proper to the Priesthood of *Christ*. Not that he should offer himself often, as the High Priest, &c. but now once in the end of the World hath he appeared to put away sin, by the Sacrificing of himself.

Now, first, observe the great wisdom of God in contriving all things so suitably to their own Orders. In *Aarons* Order all things are weak. 1. A Priest troubled with infirmity, *Hebr.* 7. 28. 2. A Tabernacle made with hands. c. 9. 24. 3. Sacrifices that cannot purifie the Conscience, c. 9. 9. and therefore need to be often reiterated, c. 9. 7. 4. A Covenant old and decaying, c. 8. 13. And lastly a Commandement carnal and temporal to order all these thing for a while, c. 7. 16. Contrarywise in the Order of *Melchisedek* all thing are strong, and eternal. A Priest free from sin, and continuing for ever, in a Tabernacle made by God himself, therein

to offer his own *Blood* by an Eternal Spirit in behalf of a new Covenant, made upon better promises of eternal Salvation, by one Oblation, ~~was~~ offered for sin on earth, and a continued appearance for us in Heaven. Finally, an *Oath*, a *Law*, and *power* of an *endless* life, to concert & bind all these great things together, *Hebr. c. 7. v. 8. v. 9. &c.*

Secondly, observe how these two Orders are well suited for their proper ends, and effects. *Aarons Order* tends to a *Typical Redemption*, from legal and *Typical sins*. Such were for example, to touch a dead body, to eat of any flesh torne by wilde beasts, to come near a Leper, &c. The blood of Goats was sufficient to wash away such sins: and an infirme Priest to consecrate and offer such *blood*: and a *Carnal Institution*, to ordaine such an ordinary Priest. And either a Tabernacle made of skins, or a Temple made of stones, was good enough for such Sacrifices and such Priests. The Order of *Melchisedek* is designed to procure and work a real and eternal Redemption. Therefore here is a Sacrifice of an infinite value to satisfy an infinite Justice, and to buy out of irs hand, this everlasting purchase of eternal Salvation: A Priest of an Infinite dignity to offer, and to blesse that infinitely precious Oblation: A Tabernacle of a large Extent both to contain all Guests, that is, all Men, who are universally invited to this Sacrifice; and to afford such, and so many Rooms, as this Infinite and Eternal Priest must need stand and officiate in. Therefore this Tabernacle cannot be less then both the whole Earth, and Heaven; the Earth to contain all Mankind, which is called to this

Sacrifice: and all the Heavens, either through, or to which this High Priest must carry the blood, and therewith enter into that Sanctuary, to performe that other moitie of his Sacerdotal office, by an everlasting Appearance and Intercession. Finally a Decree confirmed by oath, immutable & never to be repented of, to consecrate a King, and a Priest to this everlasting Office: and to settle Eternity, both upon that Salvation, and upon all other Advantages, that depend on that Priest, & King. All these Doctrines support themselves by their own agreableness with all rational Equity, with the expresse Tenents of an Apostle, & with clear Analogy of Faith.

As touching the Bread and Wine, wherewith *Melchisedek* feasted *Abraham*, I have said nothing all this while: and the truth is, I am not certain, what to say, because it was a *Private act*, which the holy Apostle, who doubtless well understood what was either significant, or insignificant in it, took no more notice of, then of the Mules and Slaves, that probably brought this Bread and Wine. 'Tis true indeed, mention is sometimes made in the writings of the *Fathers*, of *Melchisedeks* presenting Bread and Wine with reference to the *Eucharist*; but 'tis by way of *accommodation* and allusion, with which ornamental Schemes of speech it is usual with them, as it is with other Authors, upon occasion to serve themselves: and besides, they declare that *Melchisedek* gave them to *Abraham* & not to *God*.

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^d Bellarm. de Miss. l. 1. c. 6. 6. Ex qua ratione. Becc. de Sacrif. 3. 4. 2.
 19. ? Bellarm. ibid.

Certainly the Order of *Aaron* can signify in no language the form of a Lamb or a Bull, nor the Order of *Melchisedek* the form of Bread. These Orders do essentially relate to the Law and Manner, wherewith these Men were established in their respective Priesthood. And so the Apostle doth interpret it, *Hebr. 7. 15. 16.* the Order of *Aaron* to be after the *Law of a Carnal*, that is ceremonial and temporal *Commandement*; and the Order of *Melchisedek*, after the *Power of an endless life*, and therefore of an *unchangeable Priesthood*. But and if these two distinct Orders relate farther to their Sacrifices, (as really they doe some way or other, since they are established to that purpose) they will directly signify, that the Priest of one Order was established to make Atonement both for Himself and for the People, with *the Blood of another Victime*, *Hebr. 9. 25.* And the Priest of the other to do it for the People, and not for himself, *by his own Blood. Hebr. 9. 12.* Therefore whosoever saw *Aaron* among his *Lambs* and *Bulls*, could not doubt of what he did see, this is the Priest, might he say, and these are the Victims, which he is to offer. But he that sees either *Melchisedek* in Scripture, or *JESUS-CHRIST* upon the Crosse, may well say, as *Isaak* did, being in the way to that Mountain where *Christ* afterwards suffered; O Lord my God, here are two great and holy Priests indeed! but *where are the Lambs for burnt Offerings?* *Genes. 22. 7.* So that after his best thinking upon the solitary condition, wherein he sees them, he must conclude, that if they are ordained to offer there and then any Sacrifice, they must in all necessity offer themselves.

All these things are so evident, both by their
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own dependency on each other, and by their futableness with the fundamentals of Christian Religion, that they may easily evidence themselves to any honest Conscience. But if one be contentious, the authority of an *Apostle*, who without contradiction refers what ever he says, to the Sacrifice of the *Cross*, and not one word to the Sacrifice of the *Altar*, which they call *Masse*, in a full and large discourse upon the Order of *Melchisedek*, is evidence enough to force and to convince the most stubborn.

Here I will by way of interrogatory propose three Arguments, which, however upon different matters agree in this, that they can obtain admittance into any sober mans understanding, without any help of Scholarship. The first will be against *praying to Saints*; How it should come to pass, if prayer to Saints, or Angels be any usefull piece of Christian Devotion, that during above 4000. years that God had a Church in the World, and among so many thousand Prayers and Occasions of praying, the Warres and Troubles of *David*, and the Distresses of all *Saints*, not one example is recorded in all Scriptures of any holy Man, who ever called upon any created *Saint* or *Angel*? And how is it likely or possible, that the Universal Church in after times, should learn either new ways towards Heaven, or new ways of true help and comfort, which neither *Patriarchs*, nor *Prophets*, nor *Apostles* ever taught or knew?

The second is against *Prayers for Souls* conceived to be in *Purgatory*; How doth it come to pass, if either Prayers or Masses be true Acts of Christian charity, as they are pretended to be, that *S. Paul* for instance, who is so carefull of exhorting all sorts
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of Men and Women, to all kinds of Christian duties, forgets the most considerable, as for *Fathers*, *Children*, and all true *Friends*, to be charitable to their dearest Relations, being, as it is supposed, in *Purgatory*, and standing in greater need then ever of their Prayers, but specially of their Contributions for *Masses*? Did no Flames of Purgatory burn in the days of *S. Paul*? or had Fathers, Wives and Children no Relations in those days, that did either dye, or fall into those Flames?

The third is full to this purpose against *Masse* or *Sacrifice of the Altar*; If this *Masse* Sacrifice be the Sacrifice properly both foreshewed and intended by the Order of *Melchisedek*; how comes it to pass that the Apostle spends the best part of a large Epistle upon this Order; and by *Romes* own confession, speaks not one single word of *Masse*, which is pretended to be the object and the compleat end of this Order? Was it because the Oblation of Bread and Wine did not set out so well the excellency of *Christ* above *Aaron* (which is the first ^e reply of *Bellarmin*) and the expressions of *death* and *suffering*, and of *strong crys* and *tears*, which he spares not to mention at every occasion in this Epistle, did set it out better? or (which is their ^s other reply) was it because this Mystery of *Masse* was too high for these Christians to whom he writes; but the other high Points of Christian Religion, as *Christs* eternal *Person*, *Incarnation*, *Passion*, of which he speaks freely to them were not too high? Or if they say the Apostle hath onely named the Order, and not explained what it is; let them supply and explain it better.

^e *Bellarmin. l. 1. de Miss. c. 6. §. Respondeo. De summo de Sacrif. 9.*
^s *§. Obijciunt secundo. e Bell. Ibid.*

But before they take on them to teach us more fully then the Apostle hath done this high Point of Divinity; let them better study *Grammar*, and learn that neither in Hebrew the *Order of Melchisedek* signifies the form of Bread, nor in Greek the *Order of Aaron* the form of Rams or Goats, or of any other Victimes that *Aaron* was ordained to offer. Otherwise, whensoever he did offer Bread, as he did often, not as an *Accessory*, as *Bellarmin*^a and others would have it, but as a *principal Sacrifice*, *Levit.* 2. the *Order of Aaron* will become the *Order of Melchisedek*.

But then, what must we make of this *Bread and Wine*, which the Apostle thus lays aside? I say. 1. That this Apostolical neglect is a clear Demonstration, that this Bread and Wine, which he passes by, are not so essential to the *Order of Melchisedek*, as is every thing else, which he most punctually observes. 2. The literall sense of these words, *Melchisedek offered Bread and Wine. Gen. 14. 18.* signifies not, that *Melchisedek* offered himself either to God or to *Abraham* under the shape of Bread and Wine; but onely that after the laudable Custom observed in those dayes among Princes and Nations, whether confederates or friends, *Melchisedek* being a neighbour King, thought fit to meet and congratulate *Abraham*, though perhaps then a lesser Prince, after a signal Victory, and to supply his Army with such refreshments (most commonly signified in those Countreys under the notion of Bread and Wine) as Souldiers might want in their March. Thus *S. Ambrose*ⁱ takes it out of many Jewish

^a Bell. *suprà.* Gregor. de Valent. de Ritu Eccl. Diss. 6. q. 11. p. 1. *Becc.* *suprà.* ⁱ S. Ambros. Hebr. 7. 1.

Writers. Therefore were the Ammonites accursed, *Deuter. 23.* and the Princes of *Succoth* threatened utter destruction, *Judg. 8. 6.* for refusing this friendly entertainment, to *Moses* and to *Gideon*.

Whether these Provisions of *Bread* and *Wine* were parts of any *Sacrifices*, as holy Feastings were commonly, that had been offered to the Lord before *Melchisedek* brought them down, I know not, and it matters not. There is never a Priest, no not *Bel-larmin* ¹ himselfe, who can tell how they could have been sacrificed at that time when they were offered. *Melchisedek* perhaps had in his way neither *Oven*, nor *Altare portatile*, that is, an Altar fit for Travellers to carry about, as itinerant Masse Priests have now a dayes; and Jesuite *Salmeron* ² gives us leave to think, that *Melchisedek* might offer them to *Abraham*, just in the same manner as the High Priest *Achimelek* once gave the *shew Bread* to *David*. *1. Sam. 21.* and Pope *Gregory* his holy Cakes to some Troops of *Aquitany*, that were marching against the *Turks*. However most certain it is, that this Bread and Wine whether sacrificed, or not, was brought by way of either supply, or Festival, to *Abraham*.

But let us suppose it to have been offered both ways, that is both to *Abraham*, and to *God*, (for in such a clear case as this, there's no danger to be liberal) and let us see in both what Mysteries this literal sense can well bear.

First then *Melchisedek* offered Bread and Wine as a *Sacrifice* to *God*; this *Priest* offering, I say, represented our Saviour *Christ*, and this *Bread* and *Wine* offered, represented both the nature and the strength

¹ *Bell. de Miss. l. 1. c. 2. §.* Neque his repugnat. ² *Salmer. de Euchar. Tract. 27. §.* Ruit secunda.

of the *Sacrifice*, which Christ offered among his sufferings upon the *Crosse*; Bread is not Bread, that is, nourishment fit for men, as long as its substance stands in the Field, or lyes on a heape in the Flore; it must be cut down, threshed, ground to powder, and with all this, 'tis not Bread yet. Therefore besides it must be dried & prepared, by suffering the violent heat of Fire; thus after much ado it becomes Bread. So Christ Jesus was neither Bread to maintain life, (that is bread of life) nor *Sacrifice* to procure life by any propitiation of sins, as long as he could stand alive, and work Miracles in his native Countrey; He must be beaten, nailed to the *Crosse*, and put to death, and yet, for all his constancy under all these Pressures from men, he is not much more then a *Martyr*. The vengeance due to sin, the wrath of God, and the fire of the *Altar*, must fall from Heaven upon him. Thus true *Melchisedek* on his *Crosse* at Salem, was by his sufferings from Jews and Romans made a *Martyr*; by that fiery vengeance laid on him from above for all our sins, he hath been made besides *Martyr*, our *burnt Offering*; and in both, *Abraham* and his whole Army might see as in a figure, by what they might expect to live, and never dye, when they met in their way both *Melchisedek* and his Bread. The like Mystery lyes in the *Wine*.

Secondly, consider, if you please, also this Bread, as offered to *Abraham*. In the first notion, as offered to God, it is a *Sacrifice*; as offered to *Abraham*, it is a *Sacrament*. As *Sacrifice*, it did prefigure what our Saviour was to suffer for the sins of Mankind; and as *Sacrament*, it promised the refreshments, strength, sustenance, and nourishment, which A-

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Abraham and all his followers, that is all true Christians, shall receive of true *Melchisedek*, after and from these *sufferings*. As you turn this Bread towards the *Crosse*, there you see the bearen and burnt side, where it was made a *Sacrifice*: and as you turn it towards the *Table*, there you see the Food and Blessing, which worthy Communicants can receive of a *Sacrament*. These two sides answer one to another, as the Womb for the *Bird* (for the Church and all her Children are born out of the Wounds and Passion of their Saviour, as *Eve* was out the open side of her Husband) and the Breasts for the growth of an Infant, as the *Blood* of the *Pass-over*, which saved *Israel* from *Egypt*, and the *Manna* that maintained them alive when they were saved in the wilderness; as the killing of Victims upon the great brazen *Altar*, and the Sacerdotal *Intercession*, grounded upon the death of these Victims, before the *Mercy-Seat*: in a word, as Christ dying for his Disciples, and Christ blessing them afterward with Mercies procured by that death,

Thirdly, compare this Bread and Wine under this second notion, that is, as a kind of refreshment offered by *Melchisedek* to *Abraham*, with the Bread and Wine of the Holy Communion, which *Christ* hath ordained for his *Church*; in this comparison that cannot be said properly to have been a *Shadow* to represent *this*: Since both this and that are but shadows of something more substantial then themselves; and in good severe Divinity, shadows are not instituted to represent shadows, although being they are much like one another, because both represent but the same truth; in this sense one may be said to be the Figure of the other; and holy Fathers say

to sometimes. But however they are two Figures, or Sacraments, agreeing together like two Images, to represent one and the same Original. Such two Sacraments were the Flood and the holy Baptisme, which St. Peter 1. Ep. 3. 21. calls *apponum*, that is answerable and Parallel representations of washing and sanctification. For Christ the true *Melchisedek*, and saving Sacrifice of Mankind, being offered upon the Crosse, neither in the first beginning, nor the last end, but about the middle space of the Generations of the World, God had set up in the first several Sacraments to represent Christ as coming, and in the succeeding Ages two other principal and signal ones, to represent and commemorate him, as already come. These two orders of sacred signs, like so many Stars shining in their respective Places, shew the way to one Christ; and like the Cherubs of Moses wait upon, and turn their faces towards one and the same Mercy-Seat. Thus here *Melchisedek*, with his banquet & Christ with his Eucharist, both give Bread and Wine alike; the one to Abraham and his House-hold, as an Assurance that none of them should ever want help and reliefe, till the *Messias* were come to them; and the other presents Christians with the like refreshments, as long as they will march and fight after the example of Abraham, untill at last they come to Christ. So that if you divide all true Children of that most faithful Patriark, into two Armys marching the one before, and the other after Christ; those were, these are to look upon this Sacrifice, whereby *Melchisedek* hath obtained for them everlasting Peace and Justice, as the onely Cause and Fountaine of all the Gracious Effluxes that keep up tired Travellers, from

either being overcome by their *Enemies* in all their *Battels*, or from fainting under their own *infirmities* in their long way.

Melchisedek offering his *Bread* and *Wine*, whether to *God*, or to *Abraham*, may very well bear these true *Doctrines*, and I am sure that whatever *Holy Fathers* have either said, or alluded to this purpose, comes to no more. In the mean while, all this is far from signifying, much less from proving, that like as *Melchisedek* once did offer in Sacrifice *Bread* and *Wine* to *God*; so *Christ* must every day, and upon ten thousand *Altars* sacrifice himself by *Mass* Priests, under the shew of *Bread* and *Wine*. And I pray what work do they here in behalf of *Melchisedek*, wherefore they should call themselves Priests after his Order?

The Order of *Melchisedek* admits no more of *Servants* to assist him, then of *Fathers* and *Mothers* to beget him, or of *Predecessors* and *Successors* to come before and after him. But though you should allow about this *Mystery* some Officers, because certainly we cannot think but *Melchisedek* had *Bakers* to make these Loaves, and *Mules* and *Waggons* to bring them, and *Slaves* to unlade them, to set them upon the *Altar* (I speak all this by supposition) and to distribute them among the *Souldiers*, after he had consecrated them; and though you should also suppose that *Mass* Priests be called in among these Men to drudge about the *Bread* and *Wine*; yet of all these *Slaves*, none can be thought to have been called, or without call to have been so bold and sawcy, as to lay hands upon his Master, and to offer *Melchisedek* himself either to *God*, or to the *Souldiers*, among his Loaves. If some such
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strange attempt could be proved, that were a Mystery indeed, that might oblige us to seek among the Disciples, for more Officers, then one *Judas*, to bind and deliver up *Christ* at their example. But till that be evidently demonstrated, (for such a business must not be believed without clear demonstration) in Gods name, what have Masse Priests in them resembling great and holy *Melchisedek*, that they should take upon themselves the title and dignity of his order? They are not Kings, unless it be by that round mark, which the Barber shaves on their heads, which they call * *Crown*. Their kindred and extraction is fully known, unless it be by chance of some Popes, whose Fathers were in the dark, but their Mothers were known enough. They have long lists of Predecessours, and brag of long Successions, which *Melchisedek* had not at all. And they have all, not one excepted, both beginning and end of days.

As they are nothing like *Melchisedek* in their Persons, so are they quite different from him, in their Sacrifice. For, to speak out of their own Principles, the order of *Melchisedek* was ordained to offer true substantial Bread: and Masse Priests by their own confession doe offer true substantial *flesh*. If you say that they offer flesh, but 'tis under the appearance of Bread; you say by the same means, that with this appearance, they may seem what they are not, *videlicet* Priests after the order of *Melchisedek*: but by their offering true small flesh, they are most really what they will not appear to be Priests after the manner of *Aaron*.

Any man may easily perceive, that if they be

* *Jerem. XLII. 1. 2. 3. 4. 5. Septimo Coron.*

Priests of any order, they are fitted from head to foot, with all the proper Characters, that may resemble the order of *Aaron*, this only excepted, that they are not descended from *Levi*.

1. Roman Priests are infirme and sinners like other men; and, as it appears sometimes in whole droves of their Chief Priests, whom they call *Popes*, above the rate of other Men. 2. Therefore have they good need to offer after the manner of *Aaron* for their trespasses, as well as for the trespasses of other people. 3. They are *many*, because they cannot continue by reason of mortality, *Hebr. 7. 23.* 4. They are made Priests after the Law of a carnal Commandment; both because their Consecration is with as course *oil*, as that of *Aarons* could ever be: and because the order, which they receive of offering the Body of Christ for Quick and Dead, is not so much as *Levitical*, as *Aarons* was, and was from God, but meerly erroneous, and grounded upon nothing else then the vanity of flesh and blood. 5. The *Tabernacles* wherein they offer are made with hands as *Aarons* was. 6. Their *Sacrifices* can doe no more, then the bulls and goats of *Aaron* could, and scarce so much. For by their own confession they cannot so much as purge away poor venial sins. 7. Therefore by reason of this weakness, must they often be reiterated, then ever the *Levitical* were: it being not heard, that whole thousands of *Sacrifices* were ever offered by *Jews* for one Man: as it is usual to hear of four thousand *Masses* sung by Roman Priests for one Soul: And as some say, the founder of the *Jesuites* had three

Coetus. de Ordinat. Miss. 4. 2. Linden. Penopl. l. 4. c. 51. Mich. de Tradit. 3. p. Confid. 5. Fur. Mass. Vis. Ignat. l. 2. c. 12.

thousand of those, which they call *Celestial Victimes*, celebrated for the happy success of one business he had at Rome. 3. What they offer, is what *Aaron* did, *Frankincense*, *Cakes* and *Wine*, and as they say, true *flesh and blood*, &c. Only Roman Priests can exceed the power of *Aaron* by two notable excellencies. 1. In offering the blood of a Man sometimes for the recovery of a vile beast; as in the Masses of *S. Hubert*, for a hound; of *S. Antony*, for a hog; and of *S. Rochus* and *S. Barbara*, for any other sort of cattel. Whereas the power of *Aaron* went no further then to offer Beasts for Men, & never Men for Men, much less for Beasts. 2. The other is such as I think neither *Melchisedek*, nor *Aaron* were ever acquainted with, to offer the body and blood of their *Victimes* in such a way, that the blood shall be really shed, and yet the Sacrifice shall be *unbloody*.

These two Prerogatives being layed aside; all the World may quickly wonder, why Roman Priests will disown the *Order of Aaron*, whom they resemble in all other things: and appropriate unto themselves, the *Order of Melchisedek*, to whom they are altogether unlike. Never such a disproportion was observed between *Officers* of the same order: *Aaron* and his Priests and Levites, were so well sort-ed together, that though they differ'd in degrees; yet one might see among them all, a most decent suitableness, whensoever they were seen together about their *Tabernacle* and *Altar*: whereas at *Mass*, *Christ* whom they make Chief Priest, & the *Mass* Priests, who pretend to be his *Officers*, agree one with another in nothing, as to this pur-

¶ *Bell, & Miss. l. 12. §. Præter illa Argumenta.*

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pose. They have quite different Tabernacles ; for Christ never offered in a Tabernacle made with hands, nor the Masse Priests in a Tabernacle made without hands. And whereas no *Inferior* Priests under the Law, ever were so bold, as to sacrifice at the Altar *without*, whilst the Chief Priest was interceding in the Sanctuary *within*; these Masse Priests exercise a most disorderly Priesthood: for they never offered, when Christ was offering on Earth, which was the only time for Priests to officiate under the Chief Priest: and now they take upon them to offer in this outward Court against all Law, when the Chief Priest our blessed Saviour is entered to intercede in his Sanctuary *which* is Heaven. Thus Masse tumbles all upside down; the Priests of *Israel* did never offer in the out Court, but when their Chief either was or could be with them; and the Priests of Rome can never offer, but when he is away from them.

Some are pleased to think, at least to say, that were it not for their continual offering, *Christ* could not continue to be ^a a Priest: because they presuppose, that a Priest continues to be Priest no longer then he sacrifices. After this rate the Priests of *Israel* were no more Priests, after they had passed their fifty years, for they did not offer after that age, *Num.* 4. Nor the Priests of Rome, in the afternoons, for they are not to offer then: nor many of them more then during 3. or 4. houres, that is during 3. or 4. Masses, which they are bound to sing and ² no more every year. *Christ*

¹ Alph. de Castro cont. Magr. l. 10. Tit. Missa. §. Secundo argumentantur. Salmeron. De sacrif. Tract. 27. Suarez Disp. 74. sect. 2. §. Circa Secundum. Becan. De sacrif. g. 4. §. Secunda conclusio. Bellar. De Miss. l. 1. c. 6. §. Praterea. ² Nouar. c. 25. n. 88.

himself had not bin *Priest* (I speak upon their own Principles) during the seventy years of the *Babylonian* captivity : nor should or could be hereafter under the Antichristian. For Christ had no substitutes, to offer any Sacrifice under that, nor as they say, shall have any to say Masse under this. And what will become of most Popes, whom they take for their Highest Priests, when by reason of their age, or other Employments about the Church, they never, or seldome officiate? I will say more; In the judgement of their best Doctors, Priests may be Priests, and honest Priests, without saying so much as one Masse in their whole life. And thus Masse pretends to be necessary to uphold the eternal Priesthood of *Christ*.

But the true and direct Answer (although such silly things need no answer) is, that Offices and Dignities (such are the Priestly and Royal) given for life, are not at all limited either to *Acts*, or to moments of *Function*. Witness those Priests, who neither say Masse, nor absolve, and yet keep their Priestly office. I answer secondly, that there are sometimes such signal Acts, as can give a Denomination, & a title, not only during their Existency, but all along the time, that the Effects produced in that moment of their Existency can last. So God, & the Blessed *Virgin*, (to insist on no more examples) continue really throughout all generations, the one to be the *Creatour* for a work done in six days, & the other, to be a *Mother* for a childbearing of 9. months.

Our Saviour without Roman Priests, or Roman Masses, continues to be Priest for ever, upon this threefold account. 1. Priesthood is a Dignity, that

¹ *Remouet. 4. Diss. 12. q. 4. Alexand. Alus. par. 4. q. 31. Becan. de pur. Miss. q. 1. conclus. 1. Suarez. Diss. 80. sect. 1.*

cannot be taken away but by *Degradation*, or by *Death*; which have no place in JESUS CHRIST.
 2. Although the actual offering of himself upon the Crosse, was of few houres; the strength & Effect of that Offering, is as long and lasting, as if the offering it self were eternal. 3. If a perpetual office requires a perpetual Function: Interceding, which is as Essential to Priesthood, as *Offering* or *Sacrificing*, is perpetual. *Durant* himself is full for this. *Christ*, says he; *performed excellently the Office of Priest, when he offered himself upon the Crosse, for the sins of Mankind; and performes it yet more gloriously now, when sitting at the right hand of his Father, he intercedes continually for us.* The holy Apostle intimates the first account, *Hebr. 7. 16. by the strength of an indissoluble life.* And more plainly, 24. when he says, *that Christ hath an unchangeable Priesthood, because he continues for ever.* He intimates the second, *Heb. 9. 12.* when he sayes, *that Christ once for all entred into the Holy Place, after, or by having procured an everlasting Redemption.* And he intimates the third, *Hebr. 7. 25.* and the first and the second also, when he says, *that Christ is able to save them absolutely, whosoever adresse themselves to God by him: living for ever, that he may intercede for them.*

Now what doth a Roman Priest with his wafers any more towards these great fundamentals, which keep up the Eternal Priesthood of Christ, then an *Astrologer* with his Instruments, towards the upholding of Heaven? or *poor Robin*, with his Predictions towards the causing of a good year? The very Masse Priests can sometimes laugh at these weak reasons, when they are squabbling among themselves.

Durant. Rational. 1.2. De Sacerdotio fol. 27. Gabr. Vass. T. 3. Diss. 403. c. 2. §. Verum quamvis. Id. T. 1. Diss. 185. c. 2.

CHAP. XII.

That neither Roman Priests, nor Roman Masses, have any probable ground in Scripture.

I Have the longer insisted upon the Sacrifice and Priesthood of *Melchisedek*, both because generally it is not so well understood by *Reformed*, and grossly abused and insisted upon by *Roman* Catholicks; although these in good truth may rather therewith destroy their Mass, then in any appearance establish it. For if *Melchisedek* did offer to God Bread and Wine, that might be a signification of that Sacrifice on the Cross, where are to be sought both the true *Bread* of eternal Life, and the true *Wine* of eternal Joy. And if you refer it to the Holy Communion, where the holy Fathers say, our Saviour offered to his Disciples the same thing, which *Melchisedek* gave to *Abraham*; then as *Melchisedek* gave true substantial Bread and Wine, it is a folly to conclude thence, that Christ should have given true substantial Flesh and Blood. For, what simplicity is it, if not worse then simplicity, because *Melchisedek* hath given Bread and Wine, hence to conclude, therefore Christ gives at the Communion *Flesh* and *Blood* under the shew of Bread and Wine? May I not conclude as Wisely, out of the *Paschal Lamb* (which most *Papists* do make use of, for to prove their Mass Sacrifice) Because *Moses* gave

* S. Cyprian. l. 2. Ep. 3. ad Cecil. S. August. de Civ. l. 17. c. 17. b Alph. de Castro. cont. Hæres. l. 10. Titul. Missa. Bell. de Miss. l. 1. c. 7.

cannot be taken away but by *Degradation*, or by *Death*; which have no place in JESUS CHRIST. 2. Although the actual offering of himself upon the Crosse, was of few houres; the strength & Effect of that Offering, is as long and lasting, as if the offering it self were eternal. 3. If a perpetual office requires a perpetual Function: Interceding, which is as Essential to Priesthood, as *Offering* or *Sacrificing*, is perpetual. *Durant* himself is full for this. *Christ*, says he; *performed excellently the Office of Priest, when he offered himself upon the Crosse, for the sins of Mankind, and performs it yet more gloriously now, when sitting at the right hand of his Father, he intercedes continually for us.* The holy Apostle intimates the first account, *Hebr. 7. 16. by the strength of an indissoluble life.* And more plainly, 24. when he says, *that Christ hath an unchangeable Priesthood, because he continues for ever.* He intimates the second, *Heb. 9. 12.* when he sayes, *that Christ once for all entred into the Holy Place after, or by having procured an everlasting Redemption.* And he intimates the third, *Hebr. 7. 25.* and the first and the second also, when he says, *that Christ is able to save them absolutely, whosoever adresse themselves to God by him: living for ever, that he may intercede for them.*

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^a *Durand. Rational. l. 2. De Sacerdotio fol. 27.* ^b *Gabr. Vass. T. 3. Diss. 223, c. 2. §. Verum quomodo, Id. T. 1. Diss. 183, c. 2.*

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^a S. Cyprian. l. 2. Ep. 3. ad Cecil. S. August. de Civ. l. 17. c. 17. ^b Alph. de Castro. cont. Hæres. l. 10. Titul. Missa. Bell. de Miss. l. 1. c. 7.

cannot be taken away but by *Degradation*, or by *Death*; which have no place in JESUS CHRIST.
 2. Although the actual offering of himself upon the Crosse, was of few houres; the strength & Effect of that Offering, is as long and lasting, as if the offering it self were eternal. 3. If a perpetual office requires a perpetual Function: Interceding, which is as Essential to Priesthood, as *Offering* or *Sacrificing*, is perpetual. *Durant* himself is full for this. *Christ*, says he, *performed excellently the Office of Priest, when he offered himself upon the Crosse, for the sins of Mankind, and performs it yet more gloriously now, when sitting at the right hand of his Father, he intercedes continually for us.* The holy Apostle intimates the first account, *Hebr. 7. 16. by the strength of an indissoluble life.* And more plainly, 24. when he says, *that Christ hath an unchangeable Priesthood, because he continues for ever.* He intimates the second, *Hebr. 9. 12.* when he sayes, *that Christ once for all entred into the Holy Place after, or by having procured an everlasting Redemption.* And he intimates the third, *Hebr. 7. 25.* and the first and the second also, when he says, *that Christ is able to save them absolutely, whosoever adresse themselves to God by him: living for ever, that he may intercede for them.*

Now what doth a Roman Priest with his wafers any more towards these great fundamentals, which keep up the Eternal Priesthood of Christ, then an *Astrologer* with his Instruments, towards the upholding of Heaven? or *poor Robin*, with his Predictions towards the causing of a good year? The very Masse Priests can sometimes laugh at these weak reasons, when they are squabbling among themselves.

^a *Durant. Rational. l. 2. De Sacerdote fol. 27.* ^b *Gabr. Vsq. T. 3. Diss. 823, c. 2. §. Verum quavis, id. T. 1. Diss. 185, c. 2.*

CHAP. XII.

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Flesh and Blood, therefore *Christ* gave upon the Cross, or upon his Table, true *Bread and Wine*, under the shew of *Flesh and Blood*? And if the Paschal Lamb of *Moses* proves the Communion to be *Flesh*, why shall not the Sacrifice of *Melchisedek* prove as strongly the same Communion to be *Bread*? If *Moses*, *Gen. 14.* or *David*, *Psal. 110.* or the *Apostle*, *Hebr. 5, 6, 7, 8, 9, 10. Chapters*, who are the three Authors only whom we may consult upon this Point, had given the Church any ground to think, first, That *Melchisedek* offered himself as a Victim among his Loaves. Secondly, That presently after, some of his Slaves took him also, bound him to the Altar, and at last offered him both under that great heap of Bread, and within the Vessels of Wine. And thirdly, That this Office was settled upon them, or others, whom they should name for Successors, as long as *Melchisedek* should be Priest: These three Articles (and nothing less) might have holpen the Roman Affairs with some pretence.

To supply it to the utmost of their Power, some stretch their Wit beyond Reason: For on one part, they flea off all the out-side, which of nature belongs to the Paschal Lamb, to have *Flesh* without *Accidents*: on the other part, they pick off the intire inward being of *Bread and Wine* from within their natural out-side, to have thereby, the *Accidents* of these Bodies without *Substance*: And so taking the *Flesh and Blood* of *Moses* his Lamb, and the empty Shews and Accidents of *Melchisedeks* Bread and Wine, and sorting ^c those with these, as well as they can together, they make up the Compound, which must fill up all Types and Figures. And this sorting and compounding is what they call *Consecrating*, and *Singing Mass*.

^c *Bell. de Miss. l. 1. c. 7. S. Respondeo Eucharistiam.*

Naturally few Men can think, but it were a lesse^r Inconveniency once to admit of an usual Figure into our Saviours Speech, *This is my Body*, then to forge and bring in continually such an unnatural Disfiguration against his Creatures, of *Bread and Wine, Flesh and Blood*. But when this Prodigy is like to fall upon the *Saviour* Himself, who can be so un-christian as not to keep it off from him, with admitting rather, if need would require it, all sorts of both usual and unusual Figures one could think of? It is an infallible Rule in *S. Augustine*, ^a *That whatsoever we find in the Word of God, that cannot properly be referred, either to Holiness of Life, or Truth of Faith, as when Christ says, Unless we eat his Flesh, and drink his Blood, you shall not have life, &c. we must understand it with a Figure.* You may be sure, that *Abraham* would never have carryed away his Son, nor tyed him upon an Altar, in order to Sacrifice him, unless the Voice of *God* had been so exprefs and so clear for *Isaac*, *Gen. 22.* that nothing could help this loving Father, to understand that hard saying, of any thing else, then *his Son, his Son Isaac, his only Son, whom he loved.* Therefore, whensoever Roman Priests go about to Sacrifice the Son of *God*, and to bind him, not hand and foot only, but sense and soul, to and within the capacity of a thin Wafer (a weak prison for a mighty Saviour) they must needs shew the Command they have of doing it, expressed in terms so plain and strong, that there is no possibility left to either ordinary sense, or usual figures of Men, to understand it otherwise. *Aaron*, and all his successors, though it was but to offer Rams and Goats, yet had they a whole set of Instructions

^a *S. August. de Relig. Christ. l. 3. c. 10. Idem. c. 12, 13, 14, & 15.*

and Commands for this service, so full, and so often repeated, that it had been both stark blindness to doubt of it, and open rebellion not to do it: therefore no less can be expected of Roman *Popes* and *Priests*, but since they will take upon them to Sacrifice the Son of God, and to bring by their Sacrifice that living both God and Saviour to a sad condition of death, they bring as expresse order for this, as either *Abraham* had for his *Son*, or *Aaron* or *Eleazer* for their *Beasts*.

Now therefore we must see, what clear Warrant, what absolute Command, and what irresistible Arguments, Mass Priests have out of Holy Scripture, to enforce and countenance such a stupendious Office, as is the Sacrificing a great God. First, They are either so obscure, or so weak and uncertain, *in their own Opinion*, that the Mass-Priests themselves, who have a visible Interest to think them good, do either contradict or suspect them. Secondly, They are so weak and so uncertain *in themselves* (whatever Roman Priests may think of them) that, to prop up *Mass-Sacrifice* with such Reasons, is to uphold plain *Impiety* with plain *Folly*.

I begin with what these Reasons are, *in their own opinion*. 1. Their first and main one is taken out of the Figure of *Melchisedek*, and *Dauids* Oracle with it, *Thou art a Priest for ever, &c.* which Words, some take as a full proof of the standing continuation of *Mass Priesthood*, and Sacrifice. But in the Judgment of others, this proof is, not only weak, but also false. For ¹ says *Vasques*, *Christ hath no need of this continuing Sacrifice; for he shall be Priest still, even after*

¹ Mart. Becan. de Sacrif. 9. 4. §. Melchisedek non solum representavit. Bellar. de Miss. l. 1. c. 6. §. Est etiam alia. ² Gabr. Vasq. 7. 3. Disp. 223. 2. §. Verum quomodo.

the end of the world, when there will be no such sacrifice.

2. Another Proof they most insist upon, is the Sacrifice of the *Passover*, which they plead to have been intended, as a Figure to represent *Masse*, and to be accomplished at *Masse*. But *Bellarmin* betrays un luckily the weakness of this Argument, by a clear Demonstration out of *S. John* 19. 36. *A bone of him shall not be broken, which sayes Bellarmin* most truly, *was foretold of the Paschal Lamb, and fulfilled in the Passion.*

3. The same flaw is notoriously to be found in their manner of arguing out of the Sacrifice *Exod.* 24. and other Mosaicall oblations, that the Communion, which *Christ* instituted, and consequently their *Masse* is a most reall sacrifice, supposing that ^h all, or most of them, were Figures to be fulfilled in this. For Pope *Leo* destroys such reasons, & ⁱ teaches solemnly, *That all the Mysteries of former Ages, and all sorts of Sacrifices, were Shadows and Figures, that both pointed at, and ended in the Sacrifice of the Crosse.* Therefore this Argument ^k is taken by other School-men for a meer probable conjecture.

4. Of all Prophets *Malachy* is the man, whom they think ^l to have most clearly fortold *Masse*. In every place shall be offered unto my Name a pure oblation. *Malach.* c. 1. Yet *Arias Montanus*, ^m whom they acknowledg to be a right Pious and learned man, can not see it; nor doth he find any thing in this Pro-

^h Bell. de Miss. l. 1. c. 7. §. Illud autem alterum. ⁱ Bell. De Miss. l. 1. c. 8. §. Huc referri possunt. ^l Leo magnus. Serm. 3. de Passione Domini. ^k Francisc. Suarez. Disp. 74. sect. 2. §. Illum autem alterum. ^m Suarez. Disp. 74. sect. 1. §. Sed praeipuum. Bell. de Miss. l. 1. c. 10. Sed in hunc. ⁿ Suarez. Ibid. §. Quocirca saepe miratus.

phet, that can satisfy his fellow Priests. And these are the likeliest proofs, which the old Testament can afford them, which their own men thus contradict. The New Testament helps them as ill or worse.

1. After that they have screwed what they can, out of *Christs Institution*, which should be the proper seat of Masse; some do ingeniously confess, ^a that, *what all the Gospels have said concerning it, can by it self convince no man. Only they guesse it to be very consonant with the words, and Acts of Christs.* Therefore in stead of clear and invincible Demonstrations, (for nothing less can evince this strange Sacrifice) they must be contented with such reasons, as themselves acknowledge to be no better, then *Probabilities* ° and *Conjectures*.

2. The like Fate have the two words, *Doe this*, Whereupon yet they dare build, two Sacraments, and one sacrifice, that is, three high and large *Mysteries*, which were sufficient of themselves without any more addition to take up the whole Church of Rome. Some would fain interpret it, *Sacrifice this*; because sometimes the same words, in Hebrew, seem to signify it, but others reject it ^p as *ridiculous* in matter of Proof.

3. The threefold Argument, which they will squeeze out of the institution *Matth. 26. &c.* is quite as bad, though it be more relyed upon, to demonstrate that what *Christ* did, and commanded to doe, is their very Masse Sacrifice, because he sayes in the present tense, *This is my Body, which is given, which is broken; and this is my blood, which is shed.* And

^a *Ibid. sect. 2. § Secundo principaliter.* ° *Suarez, Disp. 74. sect. 1. §. Secundo potest. Id. §. Ultimo loco adjungere.* ^p *Bell. de Miss. l. 1. c. 12. § Sed errant.*

therefore they¹ conclude, that his Body was Broken, and his Blood shed at the Communion, and so it was a sacrifice. But others reject these three Arguments: and apply (as well they may) this *giving, Breaking, and shedding*, to the sacrifice upon the Crosse, which was to be done the next day, wishing² their Companions not to stand upon subtleties, and to seek some stronger reasons for their Masse.

4. Finally come we now to the strong hold, and seat of Masse, *this is my Body*. What clear Proof can be made out hence, a sober man can easily guess, by their wranglings among themselves, about every one of these Words. They confess³ that the very reading of all they say or unsay about the first word, *Hoc*, that is *This*, were enough to overturn ones Brain, or at the least to tire out his Patience. No less contradicting shall you find among them upon *Est*, that is *is*. And very near as much about *Body*. For though all have the same interest to find out Masse, and Transubstantiation in these words; this work is so hard to compass, that they must seek it out several wayes; and at last after they have tortured and turned these Words on all sides, the ablest and acutest of them must say,⁴ that what they sought for is not express in Holy Scripture, nor can⁵ be proved by scripture. Cardinal Bellarmin himself, though a Goliath in this Camp, is forced to yield. *Scotus dicit &c.* That is,

¹ Jansen. Concord. Evang. c. 131. pag. 903. Canus de Locis l. 12. c. 13. A. a. Caffro. l. 10. Tit. Missa. Salmero de Euchar. Traß. 27. p. 203. Bell. De Miss. l. 1. c. 12. ² Tinelmac. in Matth. 26. Cajetan. 1. Corin. 11. Pic. mirand. Apolog. 9. 6. ³ Vasques. t. 3. Disp. 199. c. 1. §. De verbo autem effundetur. ⁴ Catharinus. de Verbis quib. Truß. 2. §. Lector consideret. ⁵ Gabr. Biel. Less. 40. Cajetan. 9. 75. a. 1. Contaren. De sacra. l. 2. c. 3. ⁶ Occam. Quodl. 4. q. 34. & 35. ⁷ Bell. de Euchar. l. 3. c. 23. §. Secundó dicet.

Scotus sayes, sayes he, ¹ That there is no place in Scripture, that can oblige one to admit of Transubstantiation, without the Declaration of the Church: and this is not unlikely, since most learned and acute Men, such as *Scotus* was, have been of this opinion.

The whole business amounts to this. There comes a gallant *Souldier* sent from Court, as he sayes, with a Commission both to govern a *Frontier Town*, and to put in a Garrison. The Town wanting no allegiance, is ready to receive this new Governour, only desires to see his power. Then he produces divers Papers, which certainly have the Kings Hand, but speak never one plain word of either Garrison, or Governour. Or if you please, there comes a bold Monk, like Father *Escobar*, or *Bauny*, with Bulls from his Holiness, in order, as he sayes, to fulminate all *Jansenists*, because they stand too stiff for the Doctrine of *S. Augustin*, and too remiss for the Sovereignty of the Pope. Great stir is made in all the Churches, for the executing of these Bulls: but when they come to be well read, and examined in order to execution, not one word is in them found, that tends plainly and directly towards excommunicating *Jansenists*; unless you be pleased to take every word, as his Fryers will interpret it, who neither agree among themselves about their interpretations, nor dare say, that there is any thing express against any one *Jansenist*. What then hath a wise Magistrate to doe, but to keep his People quiet, and to put these fellows in the Goale.

The case in hand is worse then both these. The Church of *Christ* hath been happy, during many hundred years, with the pure unbloody sacrifice of Prayers, and Almes, &c. and the Sacraments, Types, *Antitypes*, that is, sacred Images, representing by their
Insti.

Institution, and applying by Gods *Spirit*, the Body and Blood of Christ, offer'd to God upon the Cross. The Apologies, and Confessions of ancient Fathers speak of no more, and they who came next after them, interpret it word for word so. A long while after, swarms about a Rabble of Monks, crying, that these were but hollow services, that neither the Figures of the Law, nor the Oracles of Prophets could be fulfilled with such Offerings, and in a word, that to perform well the Institution of the sacrament, which *Christ* hath left with his Holy Church, she must both offer and sacrifice *Christ himself*. It was not hard for Priests, who then were reputed to have all the Learning and the holiness of mankind, and the secular power of *Rome* besides, to make a great baffle among men, such especially as they were then, most ignorant, & most zealous. But now when the heat is somewhat over, if you will inquire into the grounds, which these Men had, to amaze the world, and fill the church with desperate Proposals, of converting *Bread* into *Flesh*, and of sacrificing *Christ alive*, by lodging him within the quantity of a thin Wafer, &c. with a whole set of continual Invisible Miracles, you shall not find one syllable in the whole Institution, which is pretended for all this. And though they raise *Moses*, *Melchisedeck*, *Isaiah*, *Malachi*, out of the Old Testament to foretell Masse; and all the Holy Evangelists out of the New to confirm it; at last they are forced to confess, that all these Holy Men have not one express word to this purpose, but that the Church, that is, themselves, *Popes* and *Masse Priests*, declared it so. For that no better Church did it, appears by their Confession, who put *Transubstantiation*, *Indulgen-*

† *Alph. a Castro. l. 8. Tit. Indulgent. Edit. Parisiens. 2571. pag. 578.*

ces, & Purgatory, among the things mostly unknown to Ancient Fathers.

Now, if all the Reasons, that can be brought in behalf of Masse, be so weak in their Judgment, who have a visible interest to believe, and to make them strong, how weak must they be in themselves?

I begin with the words of the *Institution*, which, or nothing must be the seat, and, as they think, the very Institution of Masse. *Christ took Bread, and blessed it, and gave to his Disciples to eat, saying this is my Body.* And therefore, as they conclude, he sacrificed and offered his Body to his Father under the shape of that same Bread. Is giving Bread to men either a signification, or a means of offering Flesh to God? And where is in all this the least intimation of a Sacrifice?

1. Where is that *Address* and Adoration to God, which is inseparable from every lawfull Sacrifice? They go about to prove out of *S. John 4.* that there would be *Sacrifices* under the Gospel, because there will be *Worshipping*: But now methinks they should do better, to shew us here any Act, or any word, that belongs to worshipping, before they think of Sacrifice, for certainly one may worship without sacrificing: witness the *Pharisee* and *Publican*, who prayed in the Temple *Luke 10.* But it is impossible to *Sacrifice* without *Worshipping*. Where then is that necessary and decent action observed? Is speaking to men, and bidding them to eat, a likely way of praying to God? If you say, that when *Christ* blessed the Bread, and gave thanks, he prayed to God, you say true, but not to the purpose. For this Blessing the Bread,

¶ Bell. de Miss. l. 1. c. 11.

and giving thanks to God, is the ancient Eucharist and Sacrifice of the old Church, which in the Roman had the fortune (not unlike the Fat kine, that were devoured by the Leane *Genes. 41. 20.*) not to be better esteemed then a Preface and ^a an accidental Ceremony to the grand Masse Sacrifice, that comes after, and is consecrated to God, by words directly spoken to men. *Take eat, &c.*

2. Where is the *Altar*, which they will alledge sometimes, ^b as an infallible Demonstration of *Sacrifices*? Were the Portative Altars of Itinerant Priests then in use? And did the Disciples find it ready in, or did they bring it with them, into the upper Room, where Christ, as they think, said the first Masse?

3. Since they confess, that their Sacrifice must be *visible*, and the Act of offering it *external* and *exposed to sense*, and the end of it, to be the acknowledging both of *human Infirmary*, and the highest honor, that can be done *to God*, for Gods sake, how are these three or four things, either expressed, or involved at Masse by this saying, *This is my Body*?

1. Was the *Flesh of Jesus Christ*, which they pretend to be offered, to be seen in the Bread, while he was consecrating? Can any Priest perceive, whether this Flesh be, or be not, in a *consecrated wafer*? And with what reason can they say, as ^d they doe, that Christ is seen in the form and colour of the Wafer, which is the very covering, that hides it, and keeps it from being seen? 2. Is the *Transubstantiating* the

^a *Becan. de Sacrif. g. 6. §. Prima Conclusio. Alams de Sacrif. l. 3. c. 18.* ^b *Bellar. de Miss. l. 1. c. 2. §. Sextum Argum. usq. toto cap. 16.* ^c *Bell. ibid. c. 2. Becan. de Sacrif. g. 2. §. Quinta Conclusio.* ^d *Becan. ibid. g. 6. §. Secunda Objectio.*

Bread and Wine into Christ's Flesh and Blood (where-
in they say the real Immolation consists) *exter-
nal* and expos'd to any sense? Do Priests, and Com-
municants, either see the stirring, or heare the noise,
when either the Substance of Bread is skrewed out of
its Accidents, or when the Flesh of Christ is skrewed
into them? And when they answer, 'tis enough if
it be heard in the *uttering of the words*; why do they
not therefore say as well, and upon the same or better
ground, that the Blessed Trinity, the Souls and
thoughts of Men, and the very substance of Angels,
when we speak of them, are things sensible, yea far more
sensible, then what they doe, because we preach loud
enough of immaterial substances; when as for 'cer-
tain good considerations the Masses *Consecration* is
utter'd exceeding low? 3. How comes this Sacrifice
of the Body and Blood of Christ, to be a proper means
of exalting Divine Majesty, and acknowledging hu-
man Infirmary? For this they make to be the main
End, wherefore they sing Masse. Is God the Father
most highly pleased, & exalted, when he sees his dear
son either flung down into the stomach of a Priest,
or sucked into the Belly of a Spider? And is this a fit
Expression of human Infirmary, to see one Priest at an
Altar, appear with more power, then all Angels to-
gether have? And whensoever he will be pleased but
to say five words, to be able to shew ten Miracles? Such
Proofs, and such Doctrines, are well met together in
point of Inconceavableness; and I suspect that men
must transubstantiate their Brains into what I am loth
to say, before they can believe Masse and Transubstan-
tiation upon such grounds.

* *Becan. ibid.* † *Durant Ration. l. 4. de Canon.*

All their other Reasons are as unlikely to be found, I will instance but in these five, which the Council of *Trent* hath made choice of to assert their new Priesthood, before they curse ^a those wilful People, that will not submit unto it.

The first is the Figure of *Melchisedek*, w^{ch}, as it hath bin already demonstrated, under what notion soever it be considered, can prejudice, but cannot serve Masse. For as a Sacrifice, that Bread could never be dryed, and heated at any other fire, then at that of Divine vengeance upon the Cross, or as a Sacrament, it signifies, that strength, and that Refreshment of Grace, where-with *Christ*, the true *Melchisedek*, would from above bless his People in all their Travellings and Marches, untill his first Coming, as the Holy Communion promises us the like Blessing, till the second. According to that of *S. Peter Act. 3. 26.* *God hath raised his Son to bless us.* If the Roman Church can transubstantiate the History of *Moses*, concerning *Melchisedek offering Bread*, into a Legend, concerning *Melchisedek's Slaves offering* their King and Master under the shape of empty Loaves, that Figure will serve somewhat to their purpose, and then it will be time we look for another Answer.

The second is the Figure of the *Paschal Lamb*, which, as they say, was fulfilled at the *Lords Supper*. For out of the Bread and wine which *Melchisedek* did offer, taking only the *Accidents*, and leaving aside the *Substance*: And out of the Lamb which *Moses* offered, taking the whole *Flesh* and *substance*, and leaving the *Accidents* and *Skin* behind, thus in great wisdoms have they got something to represent the Roman Masse. But here I find most visibly that general Coun-

^a *Council. Trident. Sess. 22. c. 1.* ^b *Ibid. Can. 1. § 2.*

cils, even when his Holiness hath confirmed them, can erre both in Reason, and much more in Divinity, if this *Tridentine* really meant to make of this Lamb, what *Bel-larmin* and others do make of it.

The Council of *Trent* erres grievously in good Logick and Reason; For the strength of this reasoning, as Jesuit *Becan*^{*} contracts it, comes to this. The Paschal Lamb was a Figure of the Masse, the Paschal Lamb was a Sacrifice: Therefore Masse is a Sacrifice. Just as if I did reason thus. *Sarah* and *Agar*, (as *S. Paul* sayes, *Galat. 4.*) were two Figures, that of the Gospel, this of the Law: *Sarah* and *Agar*, were two Women. Therefore the Gospel and the Law are two Women. With this Logick I may better argue. The Paschal Lamb, as Masse-Priests say, was the Figure of Masse, the Paschal Lamb was a Bloody Sacrifice, once, and no more to be offered in a yeare in the Evening, and then not a drop of the Blood must be drunk, but all must be sprinkled about the Doors; Therefore Masse is a Bloody sacrifice, that must not be sung every day, nor any day in the Morning, and there the Priest must not drink more of the Cup then a Lay-man. Such strong Reasonings well become the Masse. *Bel-larmin* upon the same Argument bungles yet worse. He presuppoies[†] what he should prove, namely that the Disciples did eat the Flesh of their Master at his Supper, and hence he concludes (as well he might upon such a presupposall) that therefore he had bin then Sacrificed. The Reverend Fathers of *Trent*[‡] allow themselves the same Liberty. And they do well, for certainly it is much an easier task, to presuppose Masse, then to prove it.

^{*} *Beil. de Miss. l. c. 7.* [†] *Becan. de Sacrif. q. 4. §.* Tertio probatur.
[‡] *Beil de Miss. l. 1. c. 7. §.* Dicent enim Adversarii. [§] *Council. Trident. Sess. 22. c. 1.*

But Secondly, their *Divinity* is full as bad as their *Logick*. For that the Figure of the Paschal Lamb relates properly to the Passion, and not to the *Eucharist*, can be demonstrated by three infallible Evidences. 1. By the Testimony of *S. John* c. 19. who sayes expressly, that that was fulfilled upon the Cross, which was ordered about the Passeover, *Exod. 12. 46.* And *Nam. 9. 12.* *A bone of him shall not be broken.* 2. the Paschal Lamb, which took away the sins of that house, where it was slaine, represented the Lamb of God, that takes away the sins of the *World*; which was done upon the Cross, by that *Sacrifice*, wherein lies the original and primitive fountain of Propitiation for sin, not by the *Sacrifice* of Masse, which can procure no pardon for *Mortal*, and scarce any for *Venial* sins. 3. By a Demonstration of the Fact. It was at his Passion, and no where else, that this Lamb of God, was according to the Law *Exod. 12. 8.* and 9. *rosted* with the Fire of vengeance and Judgment, and kept from being burned, not by any extrinsecal help, as *Flesh* is *when sodden in water*, but by his owne juice and liquor, that is, his own strength and Holiness. For I presuppose, that if Roman Priests be confident to say, and some of them perchance simple enough to believe, that *Christ* at his last supper had all his Body and Blood in his hand, and so put himself whole in the mouth of his Disciples, yet none of them will say, that the heat of their mouths, or stomachs, did scorch him so, as to make him feel any part of what hath bin prefigured by *Roasting*.

This one Reason is enough to destroy the first ground, which the said Council takes from all other Sacrifices & Offerings under the law, as if the Truth and the accomplishment of all these figures were found

at

at Masse. There was not one Propitiatory Sacrifice under the Law, but was put to a violent and painful Destruction, both to represent under the law what sinners did deserve, and to prefigure what against the times of the Gospel, our Saviour *Christ* was to suffer. This suffering was clearly seen and heard in the violent death, upon the Cross, and in the *strong Cryes and Tears* *Hebr. 5. 7.* which are the ordinary Expressions both of trouble and torment. But as to that easy and senseless shadow of Death, wherein they make *Christ* lye at Masse; *Moses* hath neither roasted Lambs, nor burnt Sacrifices to represent it, or if he have, the Tridentine Fathers may do their cause a great deal of Right, to shew where. For it is not to be imagined, that every petty circumstance of *Christ's* Sacrifice on the Cross, should be both foretold by Prophecies, & foreshewed by Types and Figures, and that these Miracles and stupendous Passages which ever since above sixteen hundred years, happen every day to *Christ* at Masse, should not be so much as once hinted at, if they were true.

The fourth Proof for Mass is taken out of the Prophet *Malachy, 1. 11.* *From the rising up of the Sun, unto the going down of the same, my Name shall be great among the Gentiles: and in every place Incense shall be offered unto my Name, and a pure Oblation.* Upon which words, the Paraphrase or Interpretation of Jesuite *Becan* is good enough, * *The Christians, who, from being Gentiles, shall be converted to the Faith, will serve me better through the whole World, then you (Jews) have hitherto done in Judea: And every where shall be offered to me, by Christians, not an*

* *Martin Becan, de Sacrif. q. 4. §. Verba Malachiz sic.*

unclean Sacrifice, such as yours is, but a pure one. Hence, by an admirable Logick, they will draw this Conclusion, That therefore Christs Body and Blood shall be really destroyed, and sacrificed to God at Mass. Bellarmin spends a whole Chapter to make good this strange Inference: whereas all that can be made out either of this, or of other like Prophecies, as *Isa. 19. 21.* and *26. 21.* And *Jeremiah 33. 17.* is this onely, That God shall be served under the Gospel, as well and better then under the Law, with Sacrifices and pure Oblations. All the difficulty therefore remains to know, what these Sacrifices, and pure Oblations under the Gospel must be. The most ancient Fathers say, they are ¹ *Sacrifices of Praise: of Prayer, with pure Conscience: and of an humble contrite heart: an* ² *Incense by Devotion: a pure Oblation and Sacrifice made with good Works: and the* ³ *Blessed Communion* besides, as the proper seat and center of all these pure and spiritual Oblations. We offer (say ⁴ they upon these words of *Malachy*) to the high God the Sacrifice of Thanksgiving, the most Divine and Celestial Sacrifice. We offer after a new manner the pure Oblation of the new Covenant: This Sacrifice is a contrite Heart. We burn also before Him the Oblation here mentioned by the Prophet, in every place, with our Prayers, offering to God the sweet Fruits of holy Knowledge. We offer, and incense likewise the Memorial of the great Sacrifice, celebrating the Mysteries which he hath prescribed to us: and consecrating our selves both in Body and Soul to Him, &c. To this add the Oblation of the Gentiles, as 'tis intimated by *S. Paul, Rom. 15. 16.* and interpreted by *S. Chrys.*

¹ Tert. cont. Jud. 5. & Marc. l. 4. c. 1. ² Euseb. de Dem. l. 1. c. 4.
³ Iren. l. 4. 32. ⁴ Euseb. de Dem. l. 4. c. ult. Theod. 1. Mal.

Hom. 29, and foretold by *Isa. 66. 19, 20.* in a Prophe-
 sie quite parallel to this, *I will send unto the Nations*
that have not heard my Name, and they shall declare my
glory among the Gentiles, (which is the Commentary
 of *Tertullian* * upon *Malachy*) *and they shall bring*
all your Brethren for an offering unto the Lord. Where-
 fore says *S. Chrysostom*, *My Priesthood or Sacerdotal*
Function, is to Preach the Gospel, and by Preaching to
bring such Victims to Christ, and not to bring and Sa-
 crifice Christ, to Christ. This is the full sense and
 Interpretation of the Holy Fathers. When they of
Trent, or *Rome*, shall have shewed us, that to offer
 and destroy Christ at Mass, by a real Sacrifice, is un-
 der the Gospel a very pure Oblation, and not a visible
 Sacrilege, and a cruel Abomination, it will be time
 enough then to consider, whether the Prophet *Malachy*
 meant otherwise.

The fifth Proof for Mass, out of *1 Cor. 10. 20.*
You cannot be partakers of the Table of the Lord, and
of the Table of Devils, pulls down what the Triden-
 tine Fathers would fain build up. For there the A-
 postle concludes against the *Corinthians*, that by eat-
 ing of the *Table*, that is, of the Festivals, and re-
 mainders of Sacrifices offered to Devils, they fall in-
 to a communion with those Devils, upon the like ac-
 count, as by eating of the *Table*, that is, of the holy
 Festival and Sacrament of Christs Sacrifice, we there-
 by obtain a Communion with Christ: Since both *Tables*
 and *Eatings*, are of *meats consecrated*, these, to
 the honor of Christ, those to the honor of the De-
 vils. Which reason cannot be true, unless Mass and
 Transubstantiation prove false: for a *Corinthian*
 might soon reply, That at those *Tables* of the Hea-
 then, he neither eats nor drinks the very substance

* *Chrysost. Hom. 20. in Rom. 15. 17.* * *Tert. l. 3. cont. Marc.*

of the Devils; as it is certain, if Mass and Transubstantiation be not false, he eats at the Table of Christ, the very Body and Blood of Christ. Whereas if you take the blessed Eucharist for what it is, to wit, both corporally in its own natural Elements, *Bread which we break, and Wine* which we drink; and spiritually, in its Institution and Holy use, a Memorial, a Sacrament, and, as it were, a sacred Relick of the Sacrifice upon the Cross; the Apostles Exhortation, or Conclusion, is most strong and rational. The eating of Bread consecrated into a Memorial of the Death and Sacrifice of *Christ*, is both a Profession and a Means of our communion with *Christ*: Therefore, or rather much more, the Eating and Feasting upon Meats, first offered to Devils, and then brought down from their Altars to Tables set up in their Temples, for Idolaters, who keep those Festivals to their honor, is a real Profession, whatsoever Men verbally say, of communion and fellowship with these Devils. And hence follows besides a second Evidence, against both Transubstantiation and Mass; that as these Meats, however polluted and relating to Devils, are neither Devils, nor substance of Devils: So the *Bread which we break*, and the *Cup of Blessing* which we bless, however sacred and relative to Christ, are neither *Christ*, nor the *Body and Blood of Christ*. And if the Council of Trent think much to help up Mass Sacrifice, by mistaking a *Table* for an *Altar* (wherein *Cornelius à Lapide*, who takes a *Table* for a *Table*, is more ingenious then his Brother *Bellarmin*) let them also presuppose, that the *Table of Corinthian Idolaters* was an *Altar*, whereon

* Council. Trid. Sess. 22. c. 1. † *Cornel. à Lapide*, 1 *Corinth.* 10.
‡ *Bell. de Miss.* l. 1. c. 14.

they were used to eat their Devils. Then how far honest Christians may be perswaded by this laudible example to have Altars, whereupon they may Sacrifice and Eat their Saviour, let all, whether reformed or un-reformed Catholicks, be the Judges.

These are the best Reasons the Council of *Trent* could get, to prove or countenance Mass Sacrifice.

Some other Reasons there are nevertheless, scattered here and there among less considerable Authors, but either so ridiculous, that, if it were not upon a serious and sad subject, they might rather tempt one to laugh, then to think of any answer; as for example, that of *Psal.* 72. 15. *There shall be a bandful of Corn upon the top of the mountains*, that is, says one, ^a *The bread of Life over the crowns of the Priests heads*: or otherwise, so light and weak, as when that ^b they will prove Mass out of *S. John* 4. 23. where our Saviour speaks of *Worshipping*; or out of *Acts* 13. 2. where *Barnabas* and *Simeon* were *ministering unto the Lord*; that one may very well think to see Juglers undertaking to raise a huge Tower upon a handful of dry sticks. When they do find but any thing that hath relation to Bread, as the Offering of Corn, *Levit.* 23. The Cake baked upon the coals, *1 Kings* 19. The morsel of Bread set before the Angel, *Genes.* 18. The Shew Bread, *Levit.* 24. The Manna of the Wilderness, &c. presently they think to have found Transubstantiation and all. And if they chance to light any where, upon the least hint of Sacrifice, Priest, Oblation, or Altar, (Table sometimes, as here, will serve their turn) then pre-

^a *Eskins.* ^b *Bell. de Miss.* l. 1. c. 11. & c. 13. ^c *Bell. de Euch.* l. 1. c. 3. *Becan.* c. 15. g. 5. *Suarez.* *Disp.* 41. n. 73. *alib.* *Salmeron.* *TraB.* 21.

ferly they fanſie Maſs, juſt as will thoſe purblind Fowlers, who take any dry ſtick for a Wood-cock : or like our more elevated Alchymiſts, who, whereſoever they hear in Scripture *Moses* or *Solomon* ſpeaking of Gold, think that there lies the myſtery of their Philoſophical Stone. But God be praiſed for it, the Holy Ghoſt hath taken ſo good care of ſecuring Holy Communion againſt theſe unhappy ſurprizings, that no ſincere and underſtanding Chriſtian, need to fear what firſt beſel the Jews, and now lies heavy on Roman Prieſts, that *their Table be made a ſnare to take themſelves withal* : nor the Holy Things that Chriſt hath intended for their good, *be made to them an occaſion of falling*.

All Men ſomewhat verſed in Holy Scripture, cannot but obſerve, how the Apoſtles in their Writings are apt to expreſs all Duties and Services which belong to the times of the Goſpel, with Words and Phraſes that are proper to the Law. Thus the ſubjecting our ſelves to Chriſt, the doing ^d of any good Work in Chriſts name, all Duties ^e of Liberality and Charity, the ^f Preaching of the Goſpel, and converting of Infidels, the dying in ^g the Faith of Chriſt, the ^h venturing our life for his Truth, the very ⁱ Believing on him, and Glorifying ^k of his Name, &c. are called Oblations and Sacrifices. Onely the Lords Supper, (which in the Roman account is Maſs) though it deſerves it beſt, is never called ſo. All holy Acts of Religion, which Papiſts can admit but for Metaphorical and improper Sacrifices, are honored in Scripture with the title of Sacrifices ; and that, which they take for the only proper and true E-

^e Rom. 12. 1. ^d Hebr. 13. 16. ^e Philip. 4. 18. ^f Rom. 15. 16. ^g 2 Tim. 4. 6. ^h Philip. 2. 17. ⁱ Ibid. ^k 1 Pet. 2. 5.

vangelical Sacrifice, hath not so much as the bare name of it, but goes among Evangelical Writers, under no other name or notion, then *Lords Supper, Communion, breaking of Bread*. If there had been among the Apostles such a visible, fundamental, daily and proper Sacrifice known in the Church; how both having a being then, and being known, could it then have wanted a name?

The same Wonder and Observation may be made about the Office of a Priest, as it signifies a Sacrificer. It is certain, that our Saviour rather confirmed, then altered in his Church, that way of Government which had been established in the Temple of *Israel*. For what *Aaron* the High Priest, his Sons the inferior Priests, and the Levites were in the Temple, ¹ says *S. Jerome*; the same Office have now the Bishops, the Priests, and the Deacons in the Church. And therefore the Persons employed, whether under this, or that Government, are (as to the matter) commonly qualified with the same Titles. All the Ministers of the Gospel, whom now we call Bishops, Priests, Doctors, Deacons, &c. were the ancient *Pakidim, Zakenim, Rabbim, Mesharethim*, in the Congregation of *Israel*. How then comes this Order of Sacrificing Priests (if any such had been allowed by Jesus Christ, and his Apostles) to be quite left out? For these whom we now call Priests, and whom *S. Paul* often mentions in his Epistles, are not Sacrificers at all: But Elders properly, that is, Spiritual Rulers, and Magistrates in the Church (such as may be Senators and Aldermen in a City) established within a limited compass about the Affairs of Christ their Master, and about helping and directing Men to his service. Their

¹ *S. Hieron. Epist. ad Evagrium.*

Commission reaches so far, as, in Gods Name, to bless and dispense Holy Ordinances; to declare all his revealed Will; and according to this, to absolve Sinners, if they repent; and to bind them, if they do not; and so in a manner to be Ambassadors from God to Men: Their Power reaches also so far, as both to recommend and to reconcile Men to God. Thus far have they a Sacerdotal Dignity, as *Aaron* and his Sons being Priests had. They have moreover a most noble Commission, to do their utmost endeavors to offer men as holy Sacrifices to God; to destroy (like as *Aaron* did his Rams and Goats) whatsoever is sensual in them; and to raise up their Souls, their Prayers and their Life towards God, as *Aaron* did his *Heave-offerings*, *Rom. 15. 16.* But to offer up Christ himself, and to rear up Altars in order to Sacrifice the Son of God, in as real (though not the same) manner, as *Aaron* did a Kid or a Lamb, is no more commanded, and is less commendable, then Sacrificing harmless Children: and if that Crime be not expressly forbidden as this is, 'tis upon this account, that there have been men, when holy Scripture was writ, so cruel, as to Sacrifice their own Children; but none so detestably barbarous and mad, as to think of Sacrificing their own Saviour.

There is both clear and frequent mention made in the New Testament, of all Offices somewhat considerable in the Church. They, who perhaps, did but upon some few occasions foretel any thing that was to come, are absolutely called *Prophets*: They who could work some Miracles, although but for a time, have every one their Titles, of *Powers*, &c. *1 Cor. 12. 28, 29.* I need not mention *Apostles*, *Evangelists*, *Rulers*, *Deacons* of both Sexes, &c. Both Ordinary, and Ex-

Extraordinary Offices in the New Testament have Names: How comes this alone (which is more admirable then the most extraordinary, and more frequent in the Roman Church then the most ordinary) to have none? How comes the Title of *Sacrificing Priest* so honorable, and so common under the *Law*, not to pass over among the rest, and in the crowd, to the Gospel, where they say this Sacrificing Work is more considerable, and more common? How came *S. Peter* and *S. Paul*, &c. to be commonly called *Teachers*, &c. for Preaching the Gospel of Christ, and never Sacrificing Priests for their daily singing Christs Mass, and Sacrificing Christs Body? Once more, How comes it to pass that any other Act of Christian Religion, for the most part, is honored with some Sacerdotal Expression, and that this about the holy Communion, though more capable of this honor, not once? That a Work of Charity, for example, is called an Oblation of sweet Smell, *Philip. 4. 18.* and the Holy Sacrament never but *Breaking of Bread*, or eating the *Lords Supper*? And that a Sacerdotal Function should be given to Preaching to, and Converting of men, and constantly and purposely waved off from that holy Office, which in many respects might better go under the Name of *Oblation* or *Sacrifice*?

The Reasons of this constant waving, must evidently be these two. 1. These Sacrificers of Mass, like hewers of Wood, or drawers of Water (once so common in *Israel*) have not any name in the Apostolical Church, because they have therein neither employment nor being. 2. The Holy Offices and Duties about Holy Communion, are not so much as once hinted at by any Sacrificing Allusion, because the

the Holy Ghost did foresee, what would be done in the after times, that Roman-Priests would take on them to make the Saviour their victim: pack him up Soul and Body within the quantity of a small wafer: expose him to the hazard of falling, as the Lunatick did, *Matth. 17. 15.* sometimes into the Fire, sometimes into the Water, into a worse place: take the great Name, & Almighty Power of God in vain, & pretend ten or twelve of his Miracles to assist them, whensoever they were pleased to Sacrifice his son in this manner, at any time & for the least Occasion, as a hen and a hog, or the abominablest, as when they intend nothing so much by their consecration, and Sacrificing of Christ, as either prophane sports, or Witchcraft; The Holy Ghost I say, foreseeing all these Abuses, moved the hands & hearts of Holy Writers, to pen nothing, that might give the least countenance to that abominable Character, which in the latter days was to be pretended for this, and so allowing these Sacerdotal and Venerable Expressions, only to those Offices and Dutys, which were of a nature not to be drawn into such misconstructions; did by this care secure from Abomination all such persons, as would not delight themselves with inventing Sacrifices without Scripture.

Thom. in 4. dist. 11. q. 2. A. 1. scilicet. Dicendum qd. sacramenta.

X

CHAP.

CHAP. XIII.

That the literal and proper sense of this is my Body, and other words belonging to the Institution of the Blessed Sacrament, destroys infallibly both Transubstantiation and Masse.

I should not need to adde more then what I have already said, were it not charity, to undeceive the world, of a grosse popular Errour; as if the direct and plain meaning of the words our Saviour uttered when he instituted this holy Sacrament, did cast a favourable Aspect upon *Transubstantiation and Masse*. There are millions of simple Souls, who are either kept in, or drawn away to the Roman Communion, upon this account, that Christ said, *this is my Body*: and thereupon will rather beleive that Christs Body is in the Priests hand, then either give themselves any farther trouble about it, or run the hazard as they think, to extenuate the full sense of it by any kind of Metaphors. Never Men were enchanted with a more palpable Mistake, then Rom. Catholicks are in this matter. For the sense of Christs words with us, is both full and literal, and as Papists do take it, it is both so perplexed and obscure, that their best Interpreters confess, they can scarce agree among themselves about one word; and withal so improper and un-

^a Catharin. de verbis quib. Ege. Traß. 2. Gabr. Vasquez, Disput. 201. c. 1.

fit for their turn, that before it can be applyed to Transubstantiation, or Masse, every word must be rack't out of its proper signification, by many unusual and strange Tropes or Figures.

This is the plain and literall construction, which wee make of Christs words. *Matth. 26. 26. &c. Jesus took Bread*, true substantiall Bread: and *blessed it*, that is, both with prayer and thanks-giving he consecrated this Bread, and made it a holy Sacrament, and *brake, and gave it, &c.* that is, and after he had broken in Pieces and distributed among his Disciples this same Bread by him blessed & consecrated, he bids them to eat it in that proper and real manner, that Bread can be eaten, telling them with all, that this Bread which he hath thus taken, blessed, broken, and given them to eat, was his Body, in as real & elevated manner of being, as a great and holy Sacrament can be said to be the very Thing, which it hath bin instituted to represent, and exhibite. So that the sacred Eucharistical Act of receiving this Holy Sacrament with faith and contrition, must not be less accounted of then the very real Communion of Christs Body. All this is both said and done literally and really, without scarce so much as one Figure. For the Particle *is*, as the best Rom. Catholicks will sometimes acknowledg, including all manner of *Beings*, whether *Substantial* or *Accidental*, whether of *Quality*, or *Cause*, or *Effect*, or *Relation*, &c. common Sense and Reason can teach any man to chuse either this or that, (and no other) which he sees to be proper to the condition of the subject he hath in hand. So when *Christ* sayes, that *God is a spirit*, it is evidently so by a being of *Substance*. When he sayes of himself, that *he is the Resurrection*,

* *Jansen. Liturg. l. 4. c. 8.*

'tis by a causal being: when *S. Paul* sayes *the Rock was Christ*, it is a Being of similitude: thus when here he sayes that the Bread, which he took, blessed, and gave, was his Body; it is confessed on ^b all hands, that the Bread cannot be Christs Body by a substantial being, or that the substance of that Bread, cannot be the Body of Christ: therefore here *it* must be understood of some other kind of being, that is suitable to the matter in question. Now the Matter Christ there speaks of, is a true Representing Sacrament, namely the *Consecrated Bread*: & a represented Truth, namely the *true natural Body of Christ*. Where, *that* must needs be said to be *this*, by a being of similitude, or as ^c *Jansonius* calls it, a *Similitudinary being*, that is a *Being* of resemblance.

But if you please to call it a *Figure*, as most of our Reformed Churches doe; first it is but one; secondly one as plain and intelligible, as God ever was pleased to make use of in the Institution of all his other most solemn Sacraments. The *Paschal Lamb*, is the *Passage*. *Exod. 12*. The *Circumcision* is the *Covenant*. *Genes. 17. 10*. This *Cup* is the *New Testament*, &c. *Luc. 22*. Thirdly, it is such an ordinary kind of Figure, as all men commonly love to use in their most ordinary and clearest Expressions. Thus if a Father will part his estate amongst his Children, delivering into their hands the Titles or Deeds of what he gives, He sayes, my Son, here is the Land which my Father left me; and this the House which I bought since, &c. This way of speaking is both so plain, and so usual in all Languages, and Countreyes, that it can drive none but distracted men to Miracles & transubstantiations, for fear of any such Figure.

^b *Bell. de Euchar. l. 3. c. 19. §. Sed nullo negotio. Vasquez. Disp. 201.*
^c *J. Suarez, Disp. 57. §. 7. Prima sententia. Janson, sup.*

Therefore what can be thought of them, who willingly entangle themselves into a Labyrinth of improper, inconvenient and unusual expressions, the better to involve themselves into Transubstantiation, and a necessity of Miracles? Be content with one most intelligible & most usuall Figure, if you are pleased to call it, figure, it leads you directly to the Blessed Eucharist, whereas either you must force every one of these words out of their proper, and ordinary signification: or else you can never find Masse. It is worth the considering, how almost every word of Christ's Institution, is turn'd upside down by Roman Priests, to make it fit for their business.

1. As soon as Christ hath *taken the Bread*, presently they invent a Figure, that turns Blessing into *Cursing*. For whereas all other things thrive and prosper, when God *blesse*s them: Bread decays worse then the Fig-tree when it was cursed *Mark 11. 21.* for as they take it, it presently looses its whole substance, by this *Blessing*, as far at least as it relates to *Consecration*. In this Catholick sense to *bless* or *consecrate* the Bread, is utterly to *destroy* it.

2. The word *Breaking* must be understood by another quite contrary Figure. For whereas *Blessing* is with these Masters of new Language, the *destroying* of the whole substance; Breaking spares all, or if it concerns any substance, it is in that strange figure wherewith one is said to break the Bones, when he scratches only the Skin. For they say the Body of Christ is broken, only because the Forms and colours that wrap it about are broken.

3. Whereas the litteral construction of these four words *He took, blessed, brake, and gave*, relates visibly to one and the same Thing, namely the *Bread*, as
Bellar-

Bellarmin dazzled with evidence of truth confessed once. *The Lord* sayes he *“took the Bread, Blessed the Bread, gave the Bread, and said of the Bread, that it was his Body;* and so no Transubstantiation; for the Bread cannot be the Body of Christ, but in our sense; to save Transubstantiation they must run to a distracting or distracted figure, whereby what Christ takes, is true bread, what he breaks is nothing, (at least no bread) and what he gives, is *Flesh*.

4. When the blessed Evangelist adds *saying*, which is an Evidence that he means only to relate what Christ said, and many *learned Ro. Catholicks* are forced to take it so; Priests who seem better to mind the Concerns of their Masse, must put it to another use, for they make of it a *Prologue* to usher in a greater *Figure* next following, wich is called *Prosopopeia*, and and prepare the *Priest* to personate Christ at the *Altar*, as if a *Player* *“would act a King upon his Stage*. This *Prosopopeia*, or *Comicall Acting*, which the most attentive scholar may very well not observe once, though he read the Gospel twice, is the main support both of Masse, Priesthood, and sacrifice. For it is by virtue of this elevated Fiction, that every Priest must be fancied to be at his altar, what Christ was at his last supper, and to have in his hand the same Bread, the same Body, &c. which he shewed above 1600. years since to his Disciples, and because all this is notoriously untrue (for neither the thin Wafer, which the Priest consecrates, is the same unleavened Bread, which Christ blessed, and shewed when he said *This*;

“ Bell. de Euchar. l. 3. c. 19. §. Primum autem. “ Innocent. 3. de Myst. Miss. l. 4. c. 17. Durand. 4. d. 89. 2. Suarez, Disp. 58. sect. 4. §. Dico ergo primo. “ Gabr. Vasquez, Disp. 200. c. 3. §. Veluti cum quis inducens Personam.

nor is the Priests Body, Christs Body) this brave Figure must needs be brought to countenance these two or three lyes.

5. To come from the *narrative* to the *significative* and more essential words *this is my Body*. *This*, in its proper and usual Construction is a *Demonstrative*, that must relate to what our Saviour took, shewed, and gave to his Disciples, and as truth will out sometimes, they cannot hold but & confess that it was Bread. But when they better mind their business; they must put it to signify something else. Some say therefore, that *This* must signifie, *this Bread*, ¹ that shall be presently transubstantiated into my Body, is my Body. Which, if it be no figure, is certainly a huge incumbrance upon a poor *Monosyllable*. With some, *This* is as much as *under this*, or *this which is consecrated under this*. Which may be true or false of any thing. But however *this* for *under* ² *this* is no literal interpretation. With some, *This* signifies an *Individuum Vagum*, that is ³ *some Body*, or *something*; which is not so much a Figure, as an Absurdity, that destroys the Nature of a *Demonstrative*, which stands to signifie, either the thing spoken of before, or somewhat determinate and present to sense, or both. Hence it is that Thomas Aquinas ⁴ sayes, that a Priest may, if he please, transubstantiate all the loaves in the Market, which he can conveniently shew: but not all the loaves in the Town, because he can not point at them, nor fetch them into the compass of the proper signification that *This* hath. Others will have *this* to signifie ⁵ the Body of Christ in Heaven. Which is worse, be-

¹ Vid Vass. ibid. ² Bell. Supr. ³ Alexand. 4. q. 10. m. 4. a. 2. Referente. Vasque. ⁴ Egidius. Theorem. 42. Palud. in 4. d. 8. q. 2. a. 1. ⁵ Durand. Capreol. ⁶ Thom. 4. Sent. d. 11. q. 2. a. 1. ⁷ Major apud Suarez. Disp. 58. sect. 7. 9. Tertia Sententia.

cause farther from the Priest, them all the Bread of a great Town. Besides, no sense can be less literal then this *This Body which is in Heaven, is under this*. Others finally take *This* for something else, but what that is, whether Accidents or substance of bread, or some other general substance, they cannot agree among themselves, nor any one with his own self, every one taking what he sayes upon this matter, not as certain, but only as more probable to his thinking, and less lyable to difficulties, then what his Neighbour hath said before him. Mean while none of them dares take this word in its natural and literal signification,

6. The next word *is*, is used as bad. For many Translate it, *is* ° *made*, as if Christ had said this thing is made my Body. Others will have it, *is* *transubstantiated into my Body*. Others, *is* *passes into my Body*. Cornelius a Lapide is worth them all, for without mincing the matter, *is* he makes *is* first *Operative*, to signify *This is made*, 2^{ly} *Declarative* to signify that, *it is so*, in the end of Consecration, and 3^{ly} *Transubstantiative*, to signify, that this substance of Bread is transubstantiated and converted into my Body. In the first, *this* signifies little or nothing. In the second, it signifies the Body of Christ. In the third, it signifies the Bread. Others are ashamed of all this, as being * *Figures and manners of speaking never heard of in the world*, which is most true. But what they themselves make of this word *is* comes to the same. For if it be left to its proper and material institution, which is only to signify *Existence*, and *being*

° Vasquez, Disp. 101. c. 1. 2. 3. 4. Catharin. De verbis quib. dyc. Tract. 2.
 ° Soto in 4. Sent. Dist. 11. P. Wideford against Wies. ad. Art. 1.
 ° Durandus. 4. Sent. d. 8. ° Cornel. a. Lap. 1. Corinth. c. 11. pag. 272.
 Bell de Euchar. l. 1. c. 10. §. Secundo Conf.

and not any *Operation* or *Conversion* at all; it cannot operate *Transubstantiation*, or *Conversion*. For this is among Mass-Priests a known certain Maxim, that the Words of Consecration, namely, *This is my Body*, are Operative and Practical by their Signification, and not otherwise. Now the word *is*, signifies *turning* or *conversion*, neither formally and expressly, as it appears; nor virtually, that is, by any implicate necessity: neither if you take *this*, as they do, for *that which is contained under this*, since the Body of Christ can be contained under the Accidents of Bread, without *Transubstantiation*, as well as with it: Therefore of necessity they must either part with *Transubstantiation*, as not signified, and therefore not wrought by these words, (which to them would be a sad parting) or have it be signified by *is*, which they confess to be a Figure never heard of. But let them take this *is* after their own mind, for a *substantial Being*; yet will this be worse then a Figure, for either it will be an Untruth, or at least a Signification never fancied, or heard of in any case like this; *viz.* When a Sacrament, or a Memorial, or an Image, is said to be the very Thing which it represents, unless it appears otherwise to be also a *containing Vessel*, as well as a *representing Sacrament*, which here it doth not.

The other part of the Blessed Eucharist is by Roman Priests dragged towards their Mass with as many and the same Tortures, or extraordinary Tropes, and with these besides and above.

1. It is a most unusual Expression to say, "as they do, That Christs Blood *is shed or poured out*, when it remains all in his Veins.

*Suarez, Disp. 58. Sect. 4. §. Ad hanc. Visquez, Disp. 202. c. 2. §. Mihiigitur. * Bzll, de Miss. l. 1. c. 12. §. Præter illa.*

2. And that it is really poured out under ^a any other than its own outward form or shape: just as if a Mad-man should complain that all his Bones were found in his skin, but most pitifully broken under his Cloak.

3. That ^a this way of pouring out Blood, and breaking Bones, is both properly and visibly Sacrificing.

4. To omit intelligible and usual Figures (as when S. Luke 22. 20. and S. Paul, 1 Cor. 11. 25. call the Wine, Cup, and say that this Wine, or Cup of Wine is the Covenant, that is, the Sacrament of the Covenant) this is a pretty odde one, which some of them do ^a take for a very proper Expression. *This Cup is my Blood*, that is, after their Interpretation, My Blood in this Cup; as if a Cup that is in the Wine, and the Wine that is in the Cup, were all one to signifie a Cup of Wine.

5. What follows is a great deal worse. *This Cup is the New Covenant in my Blood*, that is, *This Blood* (for so they take the Cup to be) *is in my Blood*. Cardinal Bellarmin hopes to shift off this Impertinency, with this distinction, ^b That the Cup signifies the Blood shed at the last Supper, and the other Blood, that which was to be shed upon the Cross: Which is first such an Equivocation, as none but a Jesuit would invent; and when 'tis invented, few could uncypher. 2. It is a notorious contradicting of himself, who in another place refers ^c this *Blood shed*, to this of the Cup, thereby to countenance his Mass Sacrifice: and

^a Bell. *ibid.* §. Ad secundum. ^a Bell. *ibid.* §. Præterea sub finem.

^b Becan. *de Euchar.* q. 5. §. Respondeo primo. ^b 24 Bell. *de Euchar.* l. 1. c. 11. §. Ad quartam dicte. ^c Bell. *de Miss.* l. 1. c. 12. §. Tercio, quia Lucas.

hererefers the same to that of the Crofs, thereby to save his Transubftantiation: like that wife Man in *Platarch*, who taught a Parrot to fing, *God save Auguftus*, or *God save Antony*, according as the fuccefs of the Battel, and his occasions fhould require. 2. It is a ftrange Figure; if not rather folly, to make a thing not feen, as the Blood in the Cup, a representation of any thing that is feen, as the Blood was upon the Crofs.

6. The like Impertinency of Language appears in their Interpreting the Cup of Bleffing, and the Bread which he brake; &c. to this fenfe; *The Blood of Chrift is the Communion, or Communication of the Blood of Chrift. And that which feems to be Bread, and is not, but is the real Body of Chrift, which we break by no means, but really offer to God, is the Communication of the Body of Chrift.* This Roman literal fenfe includes three notable Figures: 1. A Contradiction to the Text; for the Bread is not broken at all, as they take it. 2. An *Untruth*; for the Body is not the Communion of the Body. 3. A *Battologie*, or impertinent Repetition; the Blood, is the Blood; the Body, the Body.

7. To blanch fomewhat thefe black Figures, fome other Roman Interpreters take the Cup for *Drinking*, and the Bread which we break, for eating the Body which we do not break, but Sacrifice; which is fomewhat beyond any Poetical License.

8. The very Eating and Drinking Chriffs Body and Blood, is by their own confeffion *extraordinary*, and *tropical*: for to eat Bread or Flefh proper-

^a *Bell. de Euch. l. 1. c. 12.* ^g *Secundum Argumentum.* ^e *Cornel. d Lapide, 1 Cor. 10.* ^f *Bell. de Euch. l. 1. c. 7.* ^g *Ad primum Argument.* ^h *Vafq. Diff. 193.* ⁱ *Deinde cum praedictis.*

ly and without a Figure, is not only to get it down the throat, as a Pill, which is swallowed and not eaten; but to taste and chew, and by little and little convey it into the Stomack. Drinking likewise hath something proper to distinguish it self from Eating, which they visibly confound; and by an unnatural Figure, make Eating and Drinking to be all one.

Nevertheless after all this, the Roman Priests, clogged as they are most prodigiously with these many and strange Figures, can laugh at us for having one, and an ordinary and easie one; such is their personal Valour. And as to their Cause, you must observe, That after they have used their utmost skill, and all both ordinary and extraordinary Tropes and Tortures, to force out of the Words of our Saviour and his Apostles, any thing that may but nod towards Transubstantiation, or Mass: at last, they themselves are forced to confess, There is nothing in ^a *Canone Biblico*, that is in the whole Bible, to their purpose: And after some wondring ⁱ why the Church would fasten this difficult and intricate sense, upon words, which otherwise might be easily understood; at last they fall like *Fanaticks* to Revelations, and say, That ^k the same Holy Ghost who hath revealed all Scriptures, hath also revealed such Interpretations to the Church, although it was a good long while after the Institution of this Sacrament.

Well then, Whereas the sense of Nature can suggest, that no pious Man will ever think of Sacrificing his Saviour, upon less evident Motives, then were those which *Abraham* had to Sacrifice his own Son;

^a *Gabr. Biel. LeH. 40.* ⁱ *Id. LeH. 41. G.* ^k *Id. LeH. 41. I.*

that is, such express Orders as evidently come from God, & cannot be interpreted otherwise: And whereas it appears, that Roman Priests, instead of such Demonstrations, have scarce so much as a shadow of any probable Conjecture; this bold and stupendous Attempt, which they call Mass, without any farther dispute, falls by its own weight to the ground, unless they support it upon this Fanatick account, (as certainly Papists are in this Age the First and Primitive Quakers, not only in the setting up their Orders, as Dr *Stillingsfleet* hath shewed already, but also in their most fundamental and conspicuous Doctrines, as he; and any Man, though of less abilities, could easily shew) That their Church had her best Revelations, during those ages, in which she had the least learning: And that Pope *Nicolas* the second was moved with an excellent Spirit, when in the presence of his 1300. Bishops, he forced *Berengarius* to Blaspheme, ¹ that besides the Sacrament, the true Body of Christ was really broken, by the hands of the Priests; and bruised by the teeth of Communicants. It is true, Papists seem now somewhat ashamed of this Doctrine: but however, they must insist upon new Revelations, without which, neither Mass nor Transubstantiation can be (as they confess) demonstrated out of Scripture.

Here therefore I undertake to demonstrate, that the Revelation of their Spirit is false; by this token, that it is against the plain Revelation of Scripture. I prove it to be against Scripture, because it is against these words, *This is my Body*: and, to see how far

¹ *Alger. l. 1, c. 19. Gratian, de Consecr. Dist. 2, §. Ego Berengarius.*
^m *Scotus 4. Dist. 11. q. 3. §. Ad Argumentum. Gabr. Biel, in Can. Lett. 40.*
Oeccham, de Corpore Christi. c. 3. Bell. de Euchar. l. 3. c. 13. Suarez, Disp. 50.
Señ. 1. Par. Dico ergo.

Men may be deluded sometimes by an empty sound of Words, when they do not attend their proper signification; though all other Scriptures were silent, I'll maintain that this one saying of Christ, *This is my Body*, contains as many infallible Reasons, as essential Words, to destroy both Transubstantiation and Mass.

The first Demonstration appears in the first Word, *This*, which evidently relates to what our Saviour had in his hand, when he said, *This*, and therefore signifies as much, as if he had said, *This Bread*. I therefore reason thus: That which is substantial Bread, is not substantially the Lords Body; but that which Christ hath in his hand, and gives to his Disciples, when he says, *This*, is true substantial Bread: Therefore it cannot be substantially the Lords Body, but by resemblance onely. Of these two Propositions, the first is confessed by all Parties to be true; insomuch, that *Bellarmin* acknowledgeth, ° That if of two different things, as Bread and Body, one can be said to be the other, we might say *Darkness* & *Light*, and *Christ* & *Belial*. The second Proposition, namely, That what Christ had in his hand, when he said, *This*, was Bread; and therefore *this* denotes the Bread, and is this Bread, I make it evident by these four ways:

1. By the very Evidence of the Words: Christ takes Bread, blesteth it, breaks it, gives it, and then says, take; *this* is, doubtless the thing he had taken and blessed, &c. and that was Bread. To which they have nothing to say ^p but that between *taking*

° *Jansenius in Concord.* c. 131. pag. 900. *Suarez. Disp.* 58. *Señ.* 7. *Parag.* Prima sententia. *Alanus de Euchar.* l. 1. c. 22. *Vasquez. Disp.* 201. c. 1. *Parag.* Cum superiori. ° *Bell. de Euchar.* l. 3. c. 19. *Parag.* Sed hæc nullo. ^p *Bell. de Euchar.* l. 1. c. 11. Ad ultimum.

and giving, comes in *Blessing*, which they say, changes the Bread: as if one should say, He struck *Peter*, killed him, and then buried him: hence to prove, that he buried him alive, because he was alive when he struck him. Thus they make *Blessing* to be to the Bread, what killing is to a Man alive: whereas it is evident that *Blessing*, especially that of *Christ*, makes every thing better, and killing, worse. However, as one may say, He struck *Peter*, killed him, and buried him: therefore he buried *Peter*, not alive, as he was when he struck him, but dead, as he was after he had killed him; so one may say, *Christ* took Bread, blessed it, and gave it to his Disciples: Therefore he gave them Bread, not such as it was when he took it, for it was but ordinary Bread, but such as it was, after he had blessed it, that is, much better. Thus my Demonstration is true, as long as *Christ's Blessing* is a *Blessing*: And Roman Priests are put to hard shifts, since their Mass cannot stand, unless they can prove that Life is Death, and *Blessing* a destroying Curse.

2. By the Interpretation of *S. Paul*, 1 Cor. 10. 16: who explains these words, *This is my Body*, by this Paraphrase, *The Bread which we break, is the Communion of the Lords Body*: And after Consecration, calls it constantly *Bread*. c. 11. 28, 29. The same Interpretation justifies the sense of, *This is my Blood*, that is, as *S. Paul* and *S. Luke* take it, *This Cup*.

3. By the unanimous consent of Holy Fathers, who either in express terms interpret *This* of the Bread, or most evidently presuppose it, whensoever they

¹ *S. Iren.* l. 4. c. 32. sub fin. *Tertul. adv. Judeos*, c. 11. pag. 22. Edit. Rigalt. *S. Cyprian*, l. 1. Ep. 6. pag. 41. Edit. Lugd. 1537. *Origen* in *Matth.* traB. 35. *S. Cyrill.* Hieros. Catech. Mystag. 3. & 4. *S. Chrysost.* 1 Cor. c. 10. v. 17. *Hom.* 24. *S. Theodor.* Dialoq. 1. pag. 18. Edit. Park. Facund. Herm. l. 9. c. ult.

call the Holy Communion, as they do commonly, by the names of *Types, Antitypes, Images; &c.* of the Body and Blood of Christ: for neither Accidents of Bread can properly represent any other thing then Bread: Nor the Body of Christ, which they say lies hidden and invisible under those Accidents, can, being hidden and invisible, be the Representation, or Memorial, or Type, or Sacrament of any thing.

4. By the very Confession of many Roman Priests, who some purposely, * as *Bonaventure*; and some, when they do forget their Cause, being dazled with clear Truth, as * *Bellarmin* and others say, *That when one shews a thing as it were with his Finger, as our Saviour did when he uttered these words, presenting Bread withal, and saying, Take, this is, &c. it were a silly thing to take it for any thing else then Bread.* And disputing against *Luther*, *The Lord*, † says he, took Bread and blessed it, and gave it to his Disciples, and said of it, *This is my Body: Therefore he took the Bread, he blessed the Bread, he gave them that Bread, and said of the Bread, This is my Body.* So until Roman Priests will agree among themselves what it is that *This* can signifie besides Bread, and prove, that to bless Bread, is as good as to destroy it (which are two terms likely to last till the very end of the World) this first word *weh* they make use of for Transubstantiation, will stand as a clear Demonstration and Judgement against their Mass.

The second Demonstration appears in the second word *is, this is.* Which being capable of as many In-

* *Bonav. 4. Sent. Dist. 8.* * *Bell. de Euch. l. 1. c. 11. Parag. Hæc Explicatio.* † *Idem de Euch. l. 3. c. 19. Parag. Primum autem argumentum, Salmer. Tract. 19. pag. 134.*

terpretations, as there are kinds of *beings* determinable by the different condition of things, which they are applied unto; the Question is now, whether it stands here for a *substantial*, or for a *Similitudinary* & *Sacramental* Being. Hereupon I reason thus. The words of our Saviour must be understood in that sense, which they have alwayes, and not in that which they have never; Now this word of our Saviour, *is, for, is sacramentally and by similitude*, between a signe, and the Thing signified, (as here the Bread and the Body of Christ) is a sense which it hath alwayes, and for, *is essentially*, never; therefore *is* here must be understood, for, *is significatively and sacramentally*, and not *essentially*. The first Proposition is clear, for what madness were it, to put upon words significations, which they never had? The second is evident by an universal induction of all languages and speeches, whenever *is* stands between any manner of *signe, memorial, Evidence, &c.* and the Thing it represents in any way. Run over all whether Sacraments, or signes in the Old, and New Testament. The *Lamb* is the Passeeover. *Exod. 12. Circumcision*, the Covenant. *Genes. 17.* the seven, *kine*, seven years *Genes. 41.* the *Rock*, Christ. *1. Corin. 10.* Sarah and Agar, two Covenants. *Galat. 4.* See S. *Matth. 13. Revelat. 1. &c.* Walk in a Gallerie, where you may find hundreds of Pictures or Statues. *This is Alexander the Great*; and *this Constantine*, the first Emperour of Christians, &c. Discourse with a Lawyer of *Parcbmins*, *Deeds, Evidences*. This is the Land, you bought of your Neighbour, and this is the Estate which I thought to morgage, &c. Come neerer home among sacred figures and ask *Moses*, ask *Joseph*, ask the *Apostles*, what *the Eares of Corne*, what *the Lambs slain*, when Israel went from Egypt; what

the *Candlestick*, what the *Starrs Revelat.* 1. are? None of all these whether Holy or unholy, if not brainless men, have a mind to perswade you, that a brazen statue is *essentially* a man, or a Parchmin essentially a House; or any sacred, or civil Image, essentially the very thing that it represents or makes sure; they mean only to tell you, they are such and such things by a sacramental or similitudinary being, grounded upon some Resemblance, as S. *Augustin*^s teaches expressly. Roman Priests are the only Masters, who, to set up such Prodigies, as never came into the Thoughts and Hearts of Men, must impose upon words such New significations, as in the like construction were never found in any language or speech of Men. Where nevertheless they will also forget themselves sometimes so far, as to grant this very Truth, * that in *examples of this kind purposely instituted to signify* (as is Bread and Wine in the blessed Communion) is, *is the same with signifies, when they are said to be the very things by them signified.*

The third Demonstration is taken from the third essentiall Word *Body*, *This is my Body*; which neither in the Blessed Sacrament, nor in the pretended Sacrifice, which they call Masse, must appear as *living*, and *glorious*, but as *slaine & broken*, and therefore actually dead: and so the Blood likewise as violently *shed out of the Veines*. They cannot deny but both Sacrament and Sacrifice are ordained to represent it so: and the words *This is my Body, which is given, or Broken*; and *This is my Blood, which is shed*, signify expressly the same. Hence I make this clear Argument; The Body and Blood of Christ are in the Sacrament in the same way and

* S. *August.* Ep. 23. ad Eonef. * *Vasquez.* Disp. 179. c. 7. §. *Secunda igitur ven.* * *Bell.* & *Euseb.* ar. 1. 4. c. 21. §. Sed hæc sententia.

manner, as they are broken and shed. Now the Body and blood of Christ are not broken and shed in the Sacrament really, (otherwise Transubstantiation would kill Christ) but in a Sacramentall Representation onely. Therefore &c. To this Masse Priests make a strange reply, * that, by the strength of their words of Consecration, the Body is without Blood, and the Blood without the Body. So Blood and Body being sever'd the one from the other, the words would make a reall destruction, in order to a reall sacrifice, but that the strength of what they call *Concomitancy* (that is a new device in behalf of Transubstantiation) keeps the Body and Blood still together. By this meanes Christ in the Priests hands both lyes dead by vertue of the *Consecrating words*, and stands living, by vertue of this *Concomitancy*. And because it is certain Christ dyes no more, the Concomitancy being, in this behalfe, stronger then Consecration; these words *This is my Body broken* &c. signifying both what is not, and what they cannot effect, (namely that the Body is really separated from the Blood) become upon this pretended literall Interpretation, utterly false. Such antipathy hath holy Scripture (as well as right Reason, common sense, and well ordered Nature) against masse, that the very words which Masse Priests choose to seale and support it, do destroy it: Not unlike that holy Ground, whereupon the Temple of Jerusalem once stood; which being abused by Jewes, towards the dishonouring of Christian Religion, and the founding of another Temple, burst y into Flames, and threw up every stone which had bin layd, against those impious Builders.

* *Bell. de Miss. l. 1. c. 27. §. Hæc sententia non.* 7 *Theodoret. Eccles. Hist. l. 3. c. 20. Sozom. l. 5. c. 22.*

CHAP. XIV.

That Roman Priesthood, as far as it attempts to really offering and sacrificing the Son of God, is a most fearfull Sacrilege.

BESIDES the many Errours intrinsecall to Masse-sacrifice, which I have already observed: and the many more and worse, which I have purposely omitted, least this Book should swell with them into too great a volume; it appears by what I have already sayd, that Masse is a sacrifice made of four inseparable and capitall Heads. The first is in putting our Saviour to a shamefull condition of Death, and therewith exposing him to the hazard both of falling during that time, into the Power of Devils, and of being made instrumentall to their wicked works and service. The second, in a barbarous opinion, that God the Father is well pleased and honored by Christians, when his beloved son is abused in that manner: and that this infamous usage is the supremest degree of worship, which can be bestowed upon him. The third is a grosser Idolatry, then Pagans were ever guilty of, in worshipping for God, what they doe both eate and sacrifice, and therefore what is neither God, nor any thing like God. The Fourth which now I am to speak of, is in setting up in the holiest Place, and among the holiest mysteryes of Christ Church, a sacrifice, which God never instituted, and invading a Priesthood, which God never called Roman Priests to.

This

This open and presumptuous Sacriledge is, if not worse then the other three (for nothing can be worse) yet more wretched and dangerous, because God hath in former times declared his Detestation against all the degrees of this sin, with more terrible and exemplary vengeance. It is certain, that of all Parts and Duties belonging to Divine worship, Altars and sacrifices are that, which God ever owned most to belong to his speciall Institution, and ever punished them most grievously, whosoever durst venture to transgress it. The sin of those barbarous Fathers, who made their Children pass as a sacrifice through the Fire, although most abominable in its intrinsecall act, yet is made out more odious by the Prophets with this Character, *that the Lord never thought, nor spake of it. Jerem. 7. 31.* The sacrifices on the *High Places*, though otherwise legall enough as to both *Priests* and *Victims*, were abhorred for nothing else, but for being offered in a Place, which was not of Gods appointing. *Nadab* and *Abihu*, Sonnes of *Aaron*, fell downe dead before their Altar, for this one sin, viz. for burning their Oblation with that *Fire*, *which the Lord had not commanded them. Levit. 10. 1. 12.* The wrath of God brake out as fierce against those others, who failed in the lawfull calling of Priesthood. *Azariah*, or *Uzziah*, was both a king, & one of the good kings of Judah. *2. Kings. 5. 3.* yet God smote him with an incurable Plague, and cut him off both from his House and his throne all the dayes of his life, for once daring to venture upon the Office that he was not Consecrated to, of burning Incense in the Temple. *2. Chroni. 26.* And before him *Corah*, although son of *Levi*, upon as good a Title as *Aaron*: and *Dathan*, and *Abiram*, though famous

famous men in the Congregation of Israel, and besides pretending some title to the Priesthood, which of course their great Uncle *Reuben* should have had, were together with an hundred and fifty other valiant Men, partly burned, partly swallowed up alive by a miraculous Earth-quake, for assuming unto themselves that Character, which God had conferred on *Aaron*.

The Offering of Masse Sacrifices is not one of these Sinns alone; it is an Accumulation of all, and of worse. *Aaron* with all his priviledges dares not lay hand upon a *Kid*, nor his Sonns meddle with ordinary *Fire*, in order to a sacrifice, without a speciall command of God; And *Roman Priests* think it lawfull for them to seize upon the son of God, (so far as their intention can reach, and certainly their Guilt reaches as far,) to lay him upon their Altars: to bind him there hand and foot, and which is worse, soul and Body, in order to an offering, without the least intimation of God. Therefore if pretending to a holy order, which was but the order of *Aaron*, is an Abomination in *Corah*, how can invading a holier and higher order, namely that of *Melchisedek*, be in Masse Preists a lesser sin? And if the sacred Person of a good king must be branded with plague and dishonor, for being rash with a censor: what must these men deserve, who commit infinitely worse? It were in vain to say, that these Judgements happened but once, and therefore were Extraordinary; for neither were the *Sodomites* burnt more then once: nor were all Murtherers punished in old times like *Cain*: nor all Sacrilegious lyars struck downe dead like *Sapphira*: nor to come nearer this matter, do all Prophaners of the blessed Eucharist fall sick, or dead sometimes, as they did often in the time of the Apostles

postles 1 *Corinth.* 11. 30. Nevertheless Sodomites, or other lewd Persons, who are escaped for a time, are still involved in the same Guilt, and may expect the same punishment. This being a point of known Divinity, and attested by holy Fathers, that a Gods way is to assert both the majesty and the holiness of his laws by exemplary Punishments on the first Transgressors, that whosoever shall sin after their example, may see both what he deserves, and what sooner or later he must suffer, unless God give him grace to repent. Therefore if between former and later transgressours may be observed some difference, it shall be this, that these must look for worse then those, for three Reasons; the first, because besides their common Transgression, they have neglected, and as it were affronted the Judgments that should have restrained them from transgressing; the second because they sin against the Gospell, which sins are far more punishable: witness both the Judge himselfe, *I say unto you, it shall be more tolerable, &c. Math.* 11. 22. and his blessed Apostle *Hebr.* 12. 25. *If they escaped not, who refused him that speak on earth, much more shall not we escape, if we turn away from him, that speakes from heaven.* The 2^d, because this boldness against *Christ* is far worse then against *Aaron*. From hence you may take a full Prospect of the Church of Rome, from the 2^d Lateran Council in the year 1215. (where Transubstantiation was, I do not know how, canonized in the Croud) to the last times, since the Council of Trent hath absolutely compleated Masse, by seating it more formally and more conspicuously then it was before, upon the Back of Transubstantia-

⁷ S. Chrysost. in *Psal.* 6 pag. 1549. Edit. *Æten. S. Theodoret In Num. Jourrag.* 30.

ation. Here you may see the Prodigy, which six hundred yeares of Darknes have at last cast into the world, not behind Doores and in Corners, where the Reprobates of Israel did keep their Abominations hidden, *Ezekiel*. 8. 5. &c. nor onely in the frontispiece, and as it were the front of Churches, where wretched *Uzziah* carryed and shewed his Leprosie; but also to the very Heart, and most vitall Entrails of their Temple, whence it diffuses and blowes its poison over all the parts of what they call their Catholick Religion. If Churches stand, if Priests officiate, if Doctors preach, if Bishops rule, if Popes reigne, if People pray, Masse is the Beginning and the End, the Center, and the soule, that gives motion to all those things. The best Character that Priests have, tends to Transubstantiate a Wafer into Christ, or to bring Christ within the form of a transubstantiated wafer: and there to keep him close to that place, where some substance of Bread was before, till man or beast come to eat him. The study and Learning of Doctors is employed to shew, God is highly pleased, when he sees his son so well dealt with: that 'tis no disparagement to him, if he falls into Privy Houses, or be danced about among witches, or there be sported with sometimes in that way, that no civil man or woman can so much as fancy without blushing: that either Concomitancy, or Impossibility may cover all this infamy: and that though some heathen were abominable Idolaters, when they did worship for Gods Mice and Rats, yet Papists are good Christians, when they worship for their Saviour, what these Vermin do

* See the informations before the Parliament of Normandie recorded at Roan, and since printed, concerning a Nun by Name Magdalen Bavan.

Sometimes

sometimes eat: and the best devotion of poor souls in the mean while is to go duely to Masse, to see and to adore these mysteries, and to be perswaded withall, that no Body can be saved, without believing as they do.

2. It appeares by these Impieties, thus generally diffused through all the Veines of Roman worship, how far that Church is a true Church. And to this purpose I advise all, whosoever will not be seduced with vain words and empty Titles, to lay by what Rome hath been heretofore: and then impartially to look into what she is in these present times. And least they should reject a Church for some particular Abuse (which were not better then to cut off a tree, because of some few withered Leaves,) Let them look into what Rome is, by what Masse is, which is no *Leaf*, or *Branch*, but the main *Stemme*, and *Bulk* of that *Tree*. Masse Priests love to adorn their corrupt Church, with all the Commendations and honours, that she deserved when she was right: the Scribes did the like with *Moses's Chaire*, and *Caiphas* with *Aarons Robes*. Thus 'tis no wonder if Scribes and Popes appeare to silly men, as great Prelats under that Dress. But the Illusion will soon disappear by discerning both past, and present states. Desperate old sinners may have had once good *Birth* and *Breeding*: And without any exception, all lewd Women, have for some yeares bin *pure Virgins*.

3. Hence it appeares, how extremely dangerous it is to live and dye in the Church of Rome. Neither my Commission, nor my temper lead me so far, as to meddle with the Eternall damning of men. Such fearefull Judgements are still, what *Sinai* was once, *Thundring* and *flaming*, and yet dark *Mountaines*:

A a

so,

so, though *Moses* had set no Railes, I would by no means advance too near. Yet without rashness this I may say, that they, who are saved in the Roman Church (which, I pray to God, they be many) are, not saved with less danger, then the seven thousand were, *1 Kings. 19. 18.* among the Idolatrie of the ten Tribes; or the *Corites Numb. 26. 11.* in the Tents of *Corah* their Father. Neither those were saved, by Worshipping the Calves of *Dan*: nor these, by aspiring to *Aarons* Priesthood: it was an extraordinary Mercy of God, who preserved these, and, I cannot tell how, rescued the other. However the worshipping in *Dan* was a damnaing Idolatrie: and the Sacrilegious Tents of *Corah*, a desperate fearfull Abode: out of which though some escaped, as through *fire. 1 Corin. 3. 15.* yet it is both a great sin, and no less folly, to venture on extraordinary Mercies by tempting God, and to neglect his expresse word, who calls us out of all perill, by separating our selves from that Congregation and abode. *Nam. 16. 21.*

I confess, it is not every sin, whether taught, or tolerated in a Church, that can justify, much less inforce a separation from it: and certainly that man is barbarously Churlish, who will forsake a good ancient House, because he finds it not quite clean swept. Our Saviour shewed us a better Example, when neither tables of Money changers, nor fond Traditions of Pharisees, could diswade him from going himself, and leading his Disciples into the Temple. Christ could pass by all these Abuses, when he was suffered to keep close to the holy lawes of God his Father, that were still taught in *Moses* his Chair, and to his holy sacrifices, that were still offered on *Aarons* Altar. But when the case was otherwise, as when the

Altar

Altar of God was lay'd aside, and that of *Abaz*, put in its place, 2 *Kings* 16. 10. or when *Antiochus* left indeed the Lords Altar where it was, but built thereon another for the service of a strange God: or when the Roman Emperour *Adrian*^b built a new Temple upon the foundation of the old, for the worship of *Jupiter*; then no sincere Israelite was to be such a fond Lover of the honours and Priviledges bestowed on *Jerusalem* and the old Temple, as to be therewith inveigled to the worshipping of a new God. Now the sacrifice of Masse alone heaps these three Cases together, and so may frighten worse true Christians from the Roman Church, then either *Abaz*, or *Adrian* might have frighted true *Israelites* from the Temple. I say worse, because neither the Priviledges bestowed on the best dayes of the Roman Church, ever were so considerable: nor the new services of *Abaz*, *Antiochus*, and *Adrian* usher'd in upon the ancient credit of *Jerusalem*, more abominable. First as to *Abaz* his Case, the Altars of the Roman Ch. are far more contrary to the Holiness and will of God, in order to such an Attempt, as the sacrificing of his Son; then were all the Altars of *Damascus*, in order to the Sacrifices and oblations of *Israel*. And we do read that neither *Abaz*, nor, *Urijah* ever taught any worshipper this Blasphemy, that their Altar had a Priviledge (which Roman Altars often have) of making sacrifices of *Beasts*, much less of *Christ*, more beneficiall then Gods Institution makes them to be upon any other Altar.

Secondly, as to the Abomination of *Antiochus* and *Adrian*, it is a sad spectacle to see Masse Service

^b *Joseph. Antiquit. L. 12. c. 7. c* *Dio. 69.*

so far beyond it. I do not use *Hyperboles*, or excess of expression in such odious matters as these. It is most true, that the everlasting sacrifice and Altar of *Jesus-Christ* is made by Roman Catholiks, a Foundation and Countenance to worse purposes, then ever was the worst Pagan Idolatrie. Once it was a great sin of Roman Pagans to worship Devills in the Temple and upon the Altars of God, but now far greater in Roman Catholicks, to abuse Christ in his own Church. It is bad enough for a Son to feed at home the worst Enemies of his Father: but its infinitely more barbarous for him to abuse the Father himself in his own house, and at his table. And let Masse Priests say now, whether this is not exactly true, that, whereas the law thinks it an unkindness to choak and boile a Lamb, with that Milke, that should have fed him: and whereas common Reason cannot but judge it an unnaturall impiety, to abuse God in that very Temple and with those holy Utenfils, that were consecrated to honor him in; they do make use at every Masse, of the holy words of Scripture, and of the almighty power of God, to bring down his dear Son as a Victime on their Altars. Let them say whether it be not true that in order to a sacrifice, they hold him there Body and Soul in the condition of a Dead man. Then when they have thus deprived him, of all actuall use of life and strength, let them answer, whether in this sad equipage they do not give him up sometimes to be eaten by mad men, or men they think posselt with Devills? Thus the holy table of the Lord consecrated to the praising of his holy Name, and to the Sacramentall distributing of his mercyes, is made an Altar and Stage for all these tragicall Acts against him. It is true; nothing of all this can be put to reall execution:

execution: but however it is don by them, as much as their utmost power, and earnest intention can do it: and therefore it is as impious and as cruell, being thus intended, as if it were really don. To compleat all Absurdity, and to make a Cloak for it of some fig leaves; God, and his *Christ*, they say are best served on Earth, when they are thus served in their Churches. And when, as another good excuse, they alledge that *Christ* suffers no wrong, for being trussed up into a wafer, and there deprived of actuall life and motion, because he enjoyes in the mean while alwayes his glorious Being in Heaven: I may as probably answer, that he enjoyes no kind of glory in Heaven, because he lyes still under a weak and pittifull condition upon the earth: seeing especially that he enjoyes but one glorious being in one Place, which is the Right hand of his Father: and for this one happy and good being, he suffers twenty thousand shameful others, in twenty thousand other Places, where he must lye as really as he doth stand any where else, under the disposal of a *Priest*, or of a *Witch*, or of a *Devil*. The Lord *Jesus* be eternally praised, who hath rescued some Churches from embracing such Abominations for Gospel, and hath not given over his whole Christian *Israel* to follow without reservation the Worship of *Jeroboam*.

F I N I S.